Pundits in Modern India

(Studies in the Pundit-tradition of the Nineteenth and Twentieth Centuries)

Radhavallabh Tripathi

Bhandarkar Oriental Research Institute
Pune
2023

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*[**Note:** Four digit numbers after each name in bracket indicate the years of birth and death of the concerned person. In case of only one set of four digit number, it indicates the date of birth.]*

1. Bal Shastri Jamkhedkar (1812-1846)
2. Taranatha Tarkavachaspati (1812-1885)
3. Bapu Dev Shastri (1829-1890)
4. Rajendralal Mitra (1822-1891)
5. Krishna Shastri Chiplunkar (1824-1878)
6. Kailas Chandra Vidyavachaspati (1830)
7. Umapati Tripathi (b. 1834)
8. Dr. R.G. Bhandarkar (1837-1925)
9. Bal Shastri Ranade (1839-1882)
10. Shankar Pandurang Pandit (1840-1894)
11. Jīvānanda Vidyāsāgara (1844)
12. Kerala Varmā (1845-1914)
13. Satyavrata Sāmāśramī (1846-)
14. Anundoram Borooah (1850-1889)
15. Vishnu Shastri Chiplunkar (1850-1882)
16. Gangadhar Shastri (1853-1913)
17. Umapati Dwivedi (1853-1911)

18. Bal Gangadhar Tilak (1856-1920)
19. ShivKumar Shastri (1857-1918)
20. Paṇḍitā Rama Bai (1858-1922)
21. V.S. Apte (1858-1892)
22. Bachcha Jha (1860-1921)
23. T. Ganapati Shastri (1860-1926)
24. Sudhakar Dwivedi (1860-1910)
25. Parashuram Narayan Appasaheb Patankar (1860-1930)
26. Vasudev Shastri Abhyankar (1853-1942)
27. Manavalli Ramkrishna Kavi (1866-1957)
28. Madhusudan Oja (1866-1939)
29. Shripād Damodar Satvalekar (1867-1968)
30. Panditaraja K. Rama Pisaroti (1867-1947)
31. Ganganath Jha (1872-1941)
32. Appa Shastri Rashivadekar (1873-1913)
33. Hāngal Virūpākṣa Shastri (1873-1936)
34. Anantacharya (1874-1936)
35. Ganesh Prasad Varṇī (1874-1961)
36. Damodar Lal Goswami (1875-1948)
37. Bellaṅkoṇḍa Rāmarāyakavi (1875- 1914)
38. Dharmanand Kosambi (1876-1947)
39. Haridasa Siddhāntavāgīśa (1876-1961)
40. Ramavatar Sharma (1877-1929)
41. Vidhushekhar Shastri (1878-1959)
42. Kāvyakaṇṭha Gaṇapati Muni (1878-1936)
43. Lakshman Shastri Telang (1880-1949)
44. Vamacharan Bhattacharya (1880-1931)
45. Pandurang Vaman Kane (1880-1972)
46. Shripada Krishna Belvalkar (1880-1967)
47. Giridhar Sharma ‘Navaratna’ (1881-1961)
48. Giridhar Sharma Chaturvedi (1881-1967)
49. Dhuṇḍirāj Shastri Bapat (1882-1956)
50. Chandra Dhar Sharma Guleri (1883-1922)
51. Taracharan Bhattacharya (1885-1959)
52. Gopinath Kaviraj (1887-1976)
53. Gunde Rao Harkare (b. 1887)
54. V.S. Sukthankar (1887-1947)

55. Shripad Shastri Hasurkar (1888-1974)
56. Bhatta Mathuranath Shastri (b. 1889-1964)
57. Muni Jin Vijay (1889-1976)
58. Sampurnanand (b. 1890-1969)
59. Paḍamannūru Narayanacharya (1890-1974)
60. P.K. Gode (1891-1961)
61. Ramacharya Galagali (1893-1981)
62. Rahul Sankrityayan (1893-1963)
63. Vasudev Vishnu Mirashi (1893-1985)
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65. Giridharlal Shastri (b. 1894)
66. Siddheshwar Shastri Vishnu Chitrav (1894-1984)
67. Umesh Mishra (1895-1967)
68. Purushottam Vishwanath Bapat (1894-1991)
69. Charudev Shastri (1896-1987)
70. K.A. Subrahmanya Iyer (1896-1980)
71. Deokrishna Keshav Pundit (1896-1968)
72. K.S. Ramaswami Sastri Śiromaṇi (1896-1977)
73. Tryambaka Bhandarkar (1897-1975)
74. Kanti Chandra Pandey (1898-1974)
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2. Surya Narayan Vyas (1902-1976)
3. Vasudev Sharan Agrawal (1904-1967)
4. S.M. Katre (1906-1998)
5. Sadashiv Dash Sharma (1906)
6. Lakshman Joo (1907-1991)
7. Damodar Dharmanand Kosambi (b. 1907)
8. V. Raghavan (1908-1979)

9. Yudhiṣṭhira Mīmāṁsaka (1909-1994)
10. Gaurinath Shastri (1908-1992)
11. R.N. Dandekar (1909-2001)
12. Pannalal Jain (1910-2001)
13. Ganesh Tryambak Deshpande (1910-1989)
14. Chintaman Ganesh Kashikar (1910-2003)
15. Ramchandra Mishra (1911-1994)
16. Raja Ram Shastri Gadgil (1912-1986)
17. Indra Chandra Shastri 'Indra' (1912-1986)
18. Fateh Singh (1913-2008)
19. Prabhu Dayalu Agnihotri (1913-2005)
20. Govind Keshav Bhat (1914-1989)
21. T.G. Mainkar (1915-1981)
22. M.A. Mehendale (1918-2020)
23. Shridhar Bhaskar Varnekar (1918-2002)
24. Ramji Upadhyaya (1918-2011)
25. Bachchulal Awasthi (1918-2005)
26. S.D. Joshi (1919-2013)
27. G.B. Palsule (1921-2005)
28. Prem Narayan Dwivedi (1922-2006)
29. G.C. Pande (1923-2011)
30. Prabhakar Narayan Kawthekar (1923)
31. Vidya Niwas Mishra (1926-2005)
32. Pullella Sriramachandrudu (1927-2015)
33. N.S. Ramanuj Tatacharya (1928)
34. Rama Ranjan Mukherjee (1928-2010)
35. Bishvanath Bhattacharya (1930-2019)
36. Vishvanath Mishra (1930)
37. Satyavrat Shastri (1930-2021)
38. Vishvesh Tirtha (1931-2019)
39. Bhagirath Prasad Shastri 'Vāgīśa' (1934-2022)
40. Jagannath Pathak (1934-2017)
41. Ramchandra Dwivedi (1935-1993)
42. Rewa Prasad Dwivedi (1935-2021)
43. Banañje Govindacharya (1936-2020)
44. Mukund Lath (1937-2020)
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Foreword

The present book is an outcome of Professor Radhavallabh Tripathi's research done during his tenure as Infosys Chair at the Bhandarkar Oriental Research Institute under the Academic Development Programme supported by the Infosys Foundation. The main purpose of this study is to delve into the intellectual history of India from 1850 to 2010 CE, and explore the remarkable accomplishments and contributions of the traditional pundits to Indological knowledge. Professor Radhavallabh Tripathi has conducted a comprehensive analysis of the pundits' holistic perspectives and elaborated upon their overall impact on society. An important part of this book is an assessment of the relevance of the pundit tradition in the present-day scholarly Indological world.

This book is divided into three parts. After an introduction to the theme of research, the second part covers data on 51 pundits born after 1900 CE and discusses their lives against the background of the intellectual milieu of their periods. The third part includes studies on knowledge texts created by the pundits, revealing their original thinking and the substantial contributions they made to Indological knowledge. Some of the texts discussed are Mahanirvanatantra, Habdartharatnakara, Sanatanadharmoddhara, Paramarthadarshan, Kavyalankarakarika and Sahityalankara.

The eurocentric narratives have depicted the pundit tradition as obsolete, stagnant, and irrelevant to modern times. Through this study, the author has tried to rectify such distorted portrayals of India's intellectual history, particularly those done by western scholars. The author believes that this tradition is still very much alive and has immense potential, despite being neglected and sidelined. He attempts to demonstrate that the pundit tradition is not outdated and can evolve with time. In essence, this study explores the pundit tradition and investigates its interactions with society, its internal dynamics, its resistance, as well as its integral attempts to evolve itself according to historical challenges and its contemporary relevance.

I hope this book will provide a baseline for all those interested in Indology in general and the pundit-tradition of seeking knowledge about India's past in particular.

Pramod Joglekar
Director
The Academic Development Programme supported by the Infosys foundation
Bhandarkar Oriental Research Institute, Pune

Preface

This study aims at creating an intellectual history of India for the period between 1850 CE and 2010 CE concerning achievements and contributions made by the pundits. An attempt has been made to bring out the holistic perspective of the pundits in modern India and to examine their overall contribution to society and the viability of the pundit-tradition in our times. The whole nineteenth century and early decades of the twentieth century have produced the greatest savants in the line of pundits. We can perhaps name not a dozen but hundreds of great pundits who flourished in these two centuries. Many of them are as brilliant as Kapila, Kaṇāda, or Gautama; some of them could have been ranked with greatest philosophers of modern times like Russell, Wittgenstein, or Whitehead; still, others appear like the ṛṣis of ancient times. There are pundits like Madhusudan Ojha, spelling out a completely revolutionizing theory of Vedic *Vijñāna*, or Ramavatar Sharma, courageously proclaiming an entirely new philosophy; or Taranatha Tarkavachaspati, single-handedly authoring a complete encyclopedic dictionary of Sanskrit covering 5500 pages in large size print. The significance of their lives and deeds may be realized after shifting much of the chaff covering them.

I have concurrently used the spellings '*paṇḍita*' and the '*pundit*' (and sometimes '*pandita*' also in case it is in a citation/excerpt reproduced). The term has been used with diacritic Roman with citations from Sanskrit sources, and its equivalent as accepted in English dictionaries also is used for a common purpose. For modern names of individuals, townships or villages, etc., I have not used diacritics, except where necessary to avoid confusion about their pronunciations. The terms related to the world of pundits, like *śāstra*, *pathashala* (pronounced as *pāṭhaśālā*), the nomenclatures for various *śāstric* disciplines like *Vyākaraṇa*, *Nyāya*, etc. have not been translated in English, as there are no exact translations for them.

As I intended to create the intellectual history by the way of tracing the development of the academic life of the pundits, details about their family background and personal acquisitions have been noted to the extent they were helpful in understanding their thought processes and mindset. In most of the cases names of the mothers have not been noted (it may sound patriarchic though). Most of the pundits were devoted to their families, cared for their spouses and children. Such descriptions have also been omitted unless they were essential.

In the introductory part of this work, I have discussed the concept of a pundit as envisaged in the tradition. Many of the pundits have been poets *par excellence* and their literary activity corroborated with their scholarly pursuits. In all such cases, an

assessment of the literary activity and creativity of the person concerned has also been taken up.

The work has been divided into three parts prefixed with a detailed introduction. Part I presents critical intellectual biographies of 77 of the pundits born between 1800 and 1900 CE. Part II carries this journey forward by covering the data on 51 pundits born after 1900 CE. These biographies include the accounts of life and deeds of the pundits and their milieu – the cultural fabric, social conditions as well as the life in the *pathashalas*, tols or educational institutions where these pundits studied and served. The list of pundits whose biographical sketches have been included in this part is just illustrative; there are definitely many more savants who stand as their peers. Part III is comprised of studies in some of the knowledge texts created by pundits. These texts are characterized by original thinking and substantially contribute to the particular knowledge systems.

This study addresses the following questions with regard to the pundit-tradition:

1. To what extent the pundits entered into dialogue with the society, and how did they deal with the social, moral or political issues in their times?
2. Were there inner conflicts and disparities within the pundit tradition itself?
3. To what extent the pundits survived the onslaughts of colonialism as well as the scientific and technical advancement in modern age? It is intended to critique the responses of the pundits to historical processes.
4. How does their legacy continue, and to what extent their impact persists in recent times?
5. How relevant is the pundit-tradition now? It still exists or is dead?

The narratives of the life and deeds of the pundits as recorded here will open many forgotten chapters of our immediate past. They will hopefully rectify the distorted picture created by British colonizers, western orientalists, and Euro-centric discourses viewing the pundit-tradition and the pundit-hood as something fossilized in the past, incapable of developing, – a phenomenon that has become irrelevant and lifeless. Also, they will hopefully put forward a tradition that remains vibrant and potential, though marginalized and sidetracked.

It has been a thrilling intellectual adventure for me to revisit histories that have sunk in amnesia. Forgetting the legacy, which was to be cherished and nourished, has been an act of ungratefulness on the part of modern society. Remembering the pundits of yore will not only enable us to repay their debts, but it will also hopefully help us in resolving our own problems and to carry forward the traditions which are still relevant for us. It may also help us in understanding our self in a better way and to take curative steps to resolve our short comings and failures.

I am grateful to S.S. Bahulkar, former Director of Academic Program under Infosys Foundation in the Bhandarkar Oriental Institute as well as Professor Pramod Joglekar, the present Director of this program for their continuous support. Thanks are due to the members of the staff at BORI and its library for helping me in various ways; to Kishor Nath Jha, Kutumba Shastri, Ashok Aklujkar, Madhav Deshpande, Sheldon Pollock, Radha Madhav Bharadwaj, Sheetla Prasad Upadhyaya, Balkrishna Sharma, Lucy Guest (Divya Prabha), GU. Thite, Ravindra Muley and CASS, Pune University for providing data, copies of some of the papers and books referred here as well as details about pundits; to Arindam Chakravarti, Pradip Bhargav and Balram Shukla for their valuable suggestions. To some extent, the works by stalwarts like Gopinath Kaviraj and Baldev Upadhyaya have served as models for me here. In fact, each and every town as well as each and every village in this vast peninsula should have been explored the way they have studied the pundit-traditions of Kashi. This work is just the beginning of something which may turn out to be one of the most exciting and gigantic projects in Oriental learning.

Tathāstu, Amin!

Radhavallabh Tripathi

Abbreviations

ABORI	– Annals of Bhanarkar Oriental Research Institute
A.P.	– Andhra Predesh
AIOC	– All India Oriental Conference
Atharv.	– *Atharvaveda*
b.	– born on
BORI	– Bhandarkar Oriental Research Institute, Pune
Br.	– *Brāhmaṇa*
BSS	– Bombay Sanskrit Series
CASS	– Centre of Advanced Study in Sanskrit, University of Poona
CE	– Common Era
CG	– Chattisgarh
C.I.E.	– Companion of Indian Empire
CSU	– Central Sanskrit University, New Delhi
DCPRI	– Deccan College Post Graduate Research Institute
Deptt.	– Department
Div.	– Division
Govt.	– Government
HH	– His Highness
K.C.I.E.	– Knight Commander of the Indian Empire
MB	– *Mahābhārata*
MIL	– Modern Indian Languages
M.P.	– Madhya Pradesh
MSRVVP	– Maharshi Sandipani Rashtriya Veda Vidya Pratishthan, Ujjain
ms.	– Manuscript
mss.	– Manuscripts
NSP	– Nirnaya Sagar Press
ORI	– Oriental Research Institute

PG – Post-graduate

Pt. – Pundit, Paṇḍita

Raj. – Rajasthan

Ṛg. – Ṛgveda

Rm. – Rāmāyaṇa

RSV – Rashtriya Sanskrit Vidyapeeth (now Central Sanskrit University), Tirupati

RSkS – Rashtriya Sanskrit Sansthan (Presently CSU)

SKD – *Śabdakalpadruma*

SLBSRSV – Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeeth (presently Shri Lal Bahadur Shastri Rashtriya Sanskrit University, New Delhi).

SSVV – Sampurnanand Sanskrit Vishvavidyala, Varanasi

SVU – Sri Venkatshwar University, Tirupati

Teh. – Tehsil

UKSVV – Uttarakhand Sanskrit Vishvavidyalaya

Univ. – University

Up. – Upaniṣad

U.P. – Uttar Pradesh

VC – *Vivekacūḍāmaṇi*

VS – Vikrama Saṁvat

VV – Vishvidyalaya

Introduction

With the commencement of the nineteenth century, a new consciousness started dawning in the country leading to a renaissance. The pundits not only participated in new social and political movements, they also assumed leading roles in the process. Their activities can be chronologically viewed through the following four phases – Beginning of the 'Raj' between 1800 to 1850, the age of renaissance between 1850 and 1900, the age of freedom-movement between 1900 and 1947, and post–independence period from 1947 onwards.

Pundit Baldev Upadhyaya adjusts the beginning of the modern period in the history of Sanskrit literature with the arrival of Nageśa Bhaṭṭa in Kashi in 1760, as Nageśa inculcated a new spirit in *Vyākaraṇa* and *Alaṅkāraśāstra*.[1]

Various pre-colonial knowledge systems and institutions continued in the colonial period. But then the pundits as native informants started participating in the process of law and governance for the British Government and subsequently also took the lead to a revolt against the colonial rule. Some of them served as advisers and philosophers for the East India Company. They actively contributed to building bridges between diverse polarities and the creation of shared spaces. A new political consciousness was dawning together with the awareness of a rapidly changing national and international scenario in the community of pundits. These changes are reflected in the literature produced in Sanskrit during the last decades of the nineteenth century and the beginning of the twentieth century. With the advent of journalism in Sanskrit, prose was adopted as a more effective medium for the expression of ideas on national movement and contemporary situations. But the tendency at versification continued to dominate.

Who is a Pundit?

The word *paṇḍita* is formed by adding *itac* suffix to *paṇḍā*. A person having *paṇḍā* (wisdom, knowledge or learning) is a 'Paṇḍita'. The word *paṇḍā* is formed from the root *paḍi* (to move, to go). *Vaijayantīkosha* (96.164, 165) defines *paṇḍā* as consciousness (*cetanā*) and also understanding the essence (*tattvadhīḥ*). *Abhidhānacintāmaṇi* of Hemacandra supports this interpretation. It says that *tattvānugā mati* (the intellect in pursuance of Truth) is *paṇḍā*. A man equipped with the intelligence to distinguish between the *sat* (essence) and the non-essence (*asat)* is said to be *the paṇḍita.* Elsewhere the word *paṅḍā* is used in the sense of knowledge of scriptures (*paṇḍā śāstrajñānam asya jātaṁ iti paṇḍitaḥ* (*Siddhāntasiddhāñjana*, 123.13 (1)]. The intellect capable of inferring and reasoning is also called *paṇḍā* (*Śivakarmadīpikā*, II.410.17). *Bhāgavata*

1 *Sanskrit Vāṅmaya kā Bṛhat itihāsa*, Introduction, p. 4.

defines *paṇḍita* as a man who understands bond and salvation. (*paṇḍito bandhamokshavit* – 11.19.41). *Prakāśa* on *Śāstradīpikā* defines him as a person who can distinguish between the essence and the non-essence – '*paṇḍitāḥ sadasadvivecanaśīlāḥ*' 1.1.5). Śaṅkarācārya understands *paṇḍā* as an awareness of the self.[2] Commenting on *Gītā* II.11 and V.18, he defines *Paṇḍā* as the highest form of intellect. It leads to *ātmajñāna* or knowledge of the Self – *Paṇḍā yā ātmaviṣayā buddhiḥ yeṣāṁ te hi paṇḍitāḥ* (Śaṅkara on *Gītā* 2.11). *Vedāntakalpataru* defines it as *'adhyayanajā dhīḥ*' (503.8). Rāmānuja describes the *paṇḍita* as a person equipped with the true knowledge of *Ātman*.[3] Thus the idealist view of a paṇḍita connects it to the knowledge of self (*Ātmajñāna*).[4]

Paṇḍā is used as a synonym for the river Gaṅgā (*Paṇḍā paṇḍasevitā* – *Bṛhaddharmapurāṇa*, I.50.15). Paṇḍā is the purest form of intellect. Describing a pious lady, *Nemināthacarita* says – *Lebhe satīṣu yā rekhāṁ dhīśu paṇḍā matir yathā* (1.56b).

Some scholars of historical linguistics have tried to connect the word *paṇḍā* with *prajñā* and 'paṇḍita' to a hypothesized term 'prājñita.' Vasudev Sharan Agrawal opines that there has been a school of Prajñāvādins in ancient India. Kṛṣṇa in the second chapter of Gītā tells Arjuna – 'You lament for those who are not to be lamented, and you also talk of *prajñāvādas.* Vidura is called 'Mahāprājña' in the MB and he becomes 'Mahāpaṇḍita Vidura' in Buddhist *Jātakas*. The word *prajñā* becomes *paññā* in Pāli and in some Prakrits it becomes *paṇṇā* and *paṇḍā*. The Prajñāvādins were known for their common sense and rationalistic views (Patel and Bhate: 446). Aklujkar is of the view out that there is a logical gap in the assumption (Aklujkar: 18-20).

Amarakośa (III.817-19) one of the most authentic ancient lexicons in Sanskrit, gives the following synonyms of 'paṇḍita' – *vidvān, vipaścīt, doṣajña, san, sudhīḥ, kovida, budha, dhira, manīṣī, jña, prājña, saṁkhyāvān, kavi, dhīmān, sūri, kṛtī, kṛṣṭi, labdhavarṇa, vicakṣaṇa, dūradarśī* and *dīrghadarśī*. The other synonyms of *paṇḍita* as given in old lexicons are *kovida, vidagdha, kṛtsnavit* and *kṛṣṭi*. Aklujakar opines that they imply investigative analysis (*ibid*: 19). A *paṇḍita* is a man of intellect with a capacity to discriminate.

These synonyms indicate certain specific connotations of the word '*paṇḍita*'. He is supposed to be a scholar, a man of discrimination, foresight, and wisdom, a man of a saintly character, gifted with vision, patience, and creative faculty. The word '*paṇḍita'* is synonymous with '*kavi*.' A *kavi* is a *paṇḍita* and a *paṇḍita* is a *kavi*. The concepts of *paṇḍita* and *kavi* are quite different from what we understand today as the scholar

2 पण्डा आत्मविषया बुद्धिर्येषां ते पण्डिताः – Śaṅkara on *Gitā* II.11).

3 *Rāmānujabhāṣya* on *Gītā*, Gita Press, VS 2008, p. 29, 185

4 *Vivekacūḍāmaṇi* says

सन्यस्य सर्वकर्मणि भवबन्धविमुक्तये ।
यत्यतां पण्डितधीरिरात्माभ्यास उपस्थितैः ।। (VC,10)

and as the poet, and quite unlike the modern notions the tradition does not hold any dichotomy between the two.

A *paṇḍita* should be sensible enough to find his way in confusion – *Paṇḍito medhāvī Gāndhārān eva upasampadyeta* (Chāndogya Up. 6.14.2). *Paṇḍito hi arthakṛcchreṣu kuryān niḥśreyasaṁ mahat* (Rām, II.94.17c).

Pundit need not be linked to a religion or any sect. We may sometimes use the terms like a Vedic pundit or a Buddhist Pundit to specify their areas and contributions; otherwise, a person is a pundit not because of being a *Vaidika* or a Buddhist. 'The dominant current in the application of the word pundit remains non-religious.' (Aklujkar: 28).

The epithet '*paṇḍitā'* is used for wise ladies – '*paṇḍitā ca pativratā*' MB, *Araṇyaparvan*, 3.28.2 b).

The best description of a pundit is found in the *Mahābhārata*. It says – "Thousands of occasions for sorrow and hundreds of occasions for fear overpower the ordinary folk, but not the paṇḍita."[5] On the other hand SKD cites a stanza which defines the *paṇḍita* in the following way:

> "He involves himself with recommended (actions), he does not involve himself with actions that are censured. He is not a non-believer in a higher reality, and has faith (or trust in what he has learned). This is the mark (or definition) of a *paṇḍita*."[6]

Gītā on the other hand defines a pundit who has shunned all the desires and has burnt his actions with the fire of knowledge.[7] *Samadṛṣṭi* (seeing equality) is said to be the mark of a *paṇḍita*.

Chandrashekharendra Sarasvatī in his commentary on *Vivekacūḍāmaṇi* interprets '*paṇḍitaiḥ'* as '*ātmaviṣayakaparokṣajñānavadbhiḥ'* – those who have indirect knowledge of Ātman., and strive for the direct knowledge.[8]

Perseverance and patience – these are said to be the other characteristics of a *paṇḍita*. A *Paṇḍita* would not suddenly jump into action, he would decide the course of his action after duly considering all the aspects. He would help himself and help

5 शोकस्थानसहस्राणि भयस्थानशतानि च ।
दिवसे दिवसे मूढमाविशन्ति न पण्डितम् ।। *Mahābhārata*, 12.131.38, 3.2.15?

6 निषेवते प्रशस्तानि निषिद्धानि न सेवते ।
अनासक्तिः श्रद्दधान एतत् पण्डितलक्षणम् ।। Cited in SKD from *Cintāmaṇi* (?)

7 यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ।। *Gītā*, IV.19

8 तस्मात् सर्वप्रयत्नेन भवबद्धविमुक्तये ।
स्वैरेव यत्नः कर्तव्यो रोगादाविव पण्डितैः ।। (VC, 66)
Here Chandrashekharendra Sarasvatī explains '*paṇḍitaiḥ'* simply as '*buddhimadbhiḥ'* (intelligent ones).

others too. Dhanañjaya in his *Daśarūpaka* cites a stanza that says – "The pundits do not act rashly. Even after hearing something they weigh and determine the truth. Having accepted the truth, they accomplish their own interest as well as the interest of the others."[9]

In the light of the above, the word 'pundit' is used here in the sense of a learned person adept in some knowledge systems related to Sanskrit studies. Additionally, he may also be a person who has learnt some *śāstra*/*ṣāstras* from *gurumukha*, i.e., directly from the *guru* and continues to study, teach or preach and practice the same in his life; or can establish a positive dialogue with the milieu based on his acquisitions in traditional knowledge systems and intellect.

Great pundits attributed their accomplishments to the grace of their gurus, sometimes over-emphasizing the glory of the guru. But then there were pundits, who challenged their great gurus, rectified their mistakes (like Sudhakar Dwivedi), and also there have been pundits who strived hard to learn the *śāstras* on their own (like Charudev Shastri), and they were graced by the goddess Sarasvatī.

There is a public image of the so-called pundits, which is drawn based on certain dress codes, fore head marks, etc, and the ability to perform certain rituals and rites. The word 'pundit' goes as an epithet for certain distinguished personalities, viz. for a great singer (like Jasraj) or a leader (like Nehru). All these connotations of the word pundit are out of the purview of this work.

Pundits in Historical perspective

The history of Indian knowledge systems covers a time span of more than three thousand years. The pundit has been playing the role of initialing, stimulating, and sustaining the intellectual discourses in these knowledge systems. It is because of him that various intellectual traditions thrived. To a great extent, continuity of Sanskrit as a viable medium for *kāvya* was also possible because of the pundit.

Sheldon Pollock (2001:393) in his brilliant essay on 'The Death of Sanskrit' rightly remarks – "The two centuries before European colonialism decisively established itself in the subcontinent around 1750 constitute one of the most innovative epochs of Sanskrit systematic thought (in language analysis, logic, hermeneutics, moral-legal philosophy, and the rest). Thinkers produced new formulations of old problems, in entirely new discursive idioms, in what were often new scholarly genres employing often a new historicist framework; some even called themselves (or, more often, their enemies) "the new" scholars (*navya*)".

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9 न पण्डिताः साहसिका भवन्ति श्रुत्वाऽपि ते सम्प्लवयन्ति तत्त्वम् ।
तत्त्व समादाय समाचरन्ति स्वार्थं प्रकुर्वन्ति परस्य चार्थम् ।। (Dhanañjaya in DR IV.26)

Pollock however sees decay and finally the death of Sanskrit creativity with the settlement of the British Raj. Here I disagree with him. He overlooks the pundits who flourished in the medieval and 'pre-modern' period. Gopinath Kaviraj in his monograph *Kāśī kī Sārasvata Sādhanā* has produced an authentic record of the pundits who lived in Kashi between the thirteenth to eighteenth centuries and had produced original *śāstric* writings or important commentaries on *śāstric* works. This study shows that the number of pundits in each subsequent century has been increasing. Kaviraj also suggests in the preface of this work that more efforts are needed at research on the pundits in the eighteenth, nineteenth, and twentieth centuries. This book demolishes the notion that Sanskrit culture and creativity have decayed and finally died during the whole millennium after the tenth century CE. There is a need to survey the pundit tradition in Bengal, Mithila, Kerala, or many remote places – even villages – in India. *Smṛtirekhā,* an autobiography of pundit Ramchandra Jha in Sanskrit gives graphic pictures of the living tradition of pundits in small villages of Bihar. Pollock finds Paṇḍitarāja Jagannātha (1605-1680 approx.) as the last sturdy figure in Sanskrit literature as an *ācārya* and as a poet. He forgets Viśveśvara Pāṇḍe, whose credentials as an *ācārya* and as a poet are equally outstanding. The line continues in the nineteenth and twentieth century with pundit-poets like Gangadhar Shastri, Ramavatar Sharma, Lakshmana Shastri Telang, Reva Prasad Dwivedi, and others.

Is Pundit-tradition static?

Sometimes the pundit-tradition is viewed as something fossilized in past. Pundit is taken to be a person with a fixed image – he should be attired in a typical dress with certain evident marks on his body, like *tilaka* (forehead mark), *śikhā* (tuft), etc. G.U. Thite discusses the characteristics of a pundit from this point of view. He also insists that a pundit has to confirm them. Accordingly, a pundit has studied, through Sanskrit medium only, the texts directly from a guru under a system in which each line is explored after paraphrasing and explaining every word. He has gone through the texts thoroughly. Memorizing the text is another trait of this system. A pundit is also required to believe in Veda and *Varṇāśramadharma*, and he should see consistency in the *śāstras*. Amongst the *śāstras* also, a pundit mostly remains confined to *Nyāya* and *Vyākaraṇa*. He will also avoid teaching Veda and these śāstras to women and persons of lower caste. Thite goes to the extent of saying that a pundit may not even be well versed in any *śāstra*. To him, the basic condition for a person to be regarded as a pundit is the strict adherence to a lifestyle and a worldview. The pundit should perform *sandhya* thrice a day and expects his students to follow the suit. He is strictly vegetarian, but when he joins a Vedic *yajña*, he would accept meat and wine, if he does

not eat or drink, by inhaling these items he would confirm to his having taken them. He also follows a specified rule about the cooking and the intake of his food. Those who deviate from these practices are hybrid-pundits according to Thite. To him, this real pundit tradition is decaying and dying, and its social purpose and significance are subject to serious doubts, but it may be revived in course of history.[10]

Thite has a mistaken understanding of history, and the idea of a pundit as portrayed by him is presumptuous. In fact, he follows a colonial construct created out of imperialist design. The rigidity and fundamentalism of the pundits were unduly projected by the British colonizers and the western scholars with ulterior motives and as a move to justify their rule. The tradition of the pundits itself nowhere defines a pundit this way. The Buddhist and Jain scholars are also called pundits in this tradition. Moreover, Rahul Sankrityayana, a born rebel who violated all the norms supposed to have been prescribed for a pundit, was given the title of 'Mahāpaṇḍita' with due respect by the Kashi Paṇḍita-sabhā itself.

Pundits in 'Pre-modern' Period

The present volume gives an account of pundits born after 1800 CE, who lived during the past two centuries and the present century. Many of them were harbingers of the renaissance which heralded the modern period in the cultural and political history of India. They inherited the lineage of stalwarts who flourished in their immediate past – the pre-modern period during the eighteenth century.

Till the eighteenth century and the early nineteenth century, before the onslaught of foreign rule, the kings in different states promoted *śāstric* learning, there were kings who themselves studied *śāstras* with very accomplished pundits and they held the pundits in high regards.

There were kings, zamindars, or rulers of small states in the whole peninsula who not only patronized poets and pundits, but themselves became authorities in *śāstras* by their erudition and learning. They also wrote original works in Sanskrit or vernacular languages. A few instances are being produced here. They are just illustrative.

The efflorescence breathed with immense potential in many small kingdoms, like Orcha, Tikamagarh, Chattarpur in the region of the old Vidhya Pradesh (now in M.P.). One of such states in central India was Rewa. King Vīrabhadradeva belonged to Bāndhava dynasty. He has authored *Kandarpacūḍāmaṇiḥ* and *Daśakumāracaritakathāsāra.* Vīrasiṁha was a ruler of Tomara dynasty at Gwalior. He has authored *Vīrasiṁhāvalokaḥ* and *Durgātaraṅgiṇī*. Maharaja Jayasiṁha and Vishvanāthsiṁhajū Deva (VS 1846-1911) patronized literary and cultural activities in their state. Viśvanāthasiṁhajū Dev

10 Thite GU.: *Saṃskṛta-paṇḍitaḥ paṇḍitapariṣadaḥ ca*, Gujaravaḥ, XL.1, pp. 13-18.

was not only a poet of Sanskrit and Hindi himself, but he was also a scholar and patron of pundits and poets. He has authored *Saṅgītaraghunandanaṁ* – a poem emulating Jayadeva's Gītagovinda; *Hanumadaṣṭakaṁ*, *Rāmacandrāhnikaṁ*, *Rāmaparatattavaṁ, Rāmarahasyatrayārthaḥ*, as well as many scientific works like *Rājarañjanaṁ* (on hunting), and *bhāṣyas* on *Brahmasūtra* and *Viṣṇusahasranāma*. Priyādāsa Acārya (1750-1818) lived at Rewa during the rule of these illustrious kings. He authored many scholarly works in Sanskrit, viz. - *Susiddhāntottamaṁ, Śrutisūtratātparyāmṛtaṁ, Bhaktiprabhā, Vaiṣṇavasiddhāntaḥ, Sumārgaḥ, Vedāntasāraḥ, Tattvaniścayaḥ, Dīkṣāsāranirṇayaḥ* and *Catuḥślokībhāgavaṁ.* Rācukarāma Karrā was one of the protégés of Viśvanāthasimhajū Deva. He was an *agnihotrin*. He has authored *Śaktidarśanaṁ*.

The Goṇḍ rulers of Maṇḍalā state were lovers of arts and literature. Rūpanātha Upadhyaya (1760) under Goṇḍā patronage has authored two epics – *Gaṛheśavaṁśavarṇanaṁ* and *Rāmavijayaṁ*.

Balbhadrasiṁha (1798-1854) was the younger brother of Viśvanāthasiṁhajū Deva. He became the ruler of Amarapāṭana. He has authored *Brahmasūtrabhāṣyaṁ, Vṛttibodhaḥ, Locanagranthaḥ* – a commentary on *Bhāgavata* and a poem *Śrīkṛṣṇavivaraṇaṁ.*[11]

Many rulers in Tamilnadu and Kerala were renowned pundits. In Kerala, Rājā Rāma Varmā, Parīkṣita Varmā, Kerala Varmā have been adept in many *śāstras*.

Nāgeśa Bhaṭṭa in eighteenth century has been one of the most versatile scholars and philosophers. Har Prasad Shastri says about Nāgeśa – 'His learning was phenomenal, his character was exemplary and his presence inspiring. He was perhaps one of the last examples of the height which human mind can be raised by a liberal education through Sanskrit only" (Patel and Bhate:49). Commentary literature of Nāgeśa covers a vast range of texts, from the *Mahābhāṣya* in *Vyākaraṇa* and to *Rasagaṅgādhara* in *Alaṅkāraśāstra*.

The arrival of Nāgeśa marks the beginning of an era the modern Paṇḍita-tradition. It was in this period that Kashi became an educational and intellectual habitat for the pundits migrating from different parts of the country. Pundit Ahobala of legendary fame came to Kashi in tatters as a fugitive flying away from Tipu and rose to the zenith of his scholarship after settling here.

Apart from Kashi or Varanasi, Pune (Poona), Puri, Ujjain, Travancore, and many townships in Bengal became hubs for the pundits and their intellectual pursuits. Clusters of small villages in Navadvīpa and Mithilā have been fostering universities with specializations in *śāstras* like *Navyanyāya* or *Vyākaraṇa*. Sarisabpahi in Madhubani

11 Information is based on an article published in *Viśvabhāṣā* Sanskrit monthly, Vol. VI.1

District. of Mithila functioned and still continues to function as a hub for *śāstric* learning for several centuries till recent times.

Sakharam Bhaṭṭa Parvaṇīkar (VS 1876-VS 1943, 1819-1876 CE) was a versatile and dynamic figure from Rajasthan. His father, Lakṣmaṇabhaṭṭa, was the guru of Mahārājā Jagatsingh. His grandfather was Śivarāmabhaṭṭa Parvaṇīkar. Sakharam was the guru of Mahārāja Jayasingh III. Jayasingh was born in VS 1876. The period of Sakharam Bhaṭṭa Parvaṇīkar can be adjusted between 1819 to 1876 CE. (Prabhakar Shastri's article in Dalai: 583-592). Sitaram Bhaṭṭa Parvaṇīkar was also the guru of the same Mahārāja Jayasingh.

Swami Virajānanda Daṇḍī belongs to the infallible line of teaching and *learning* Vedas and Vyākaraṇa. He was a Sārasvata Brahmin of Bhāradvāja gotra. One of his ancestors Pandit Dayaldas lived at Sri Gobindpur village in Gurdaspur District of Punjab around 1677. Mogul emperor Farrukhsiar granted him a Jāgīr near Kartarpur in Jalandhar District. His son Gangaram moved to Kartarpur and a village named Gangapur gradually developed in the locality. Gangaram's son Karamchand settled at Gangapur. His younger son came to be revered as an ascetic, and the bank of the river on which he used to perform ablutions became known as *Bhāne kā Pattan*. The elder brother Narayan Datta was a Sanskrit scholar. He had two sons – Dharamchand and Vrijlal. The younger son is now known as Guru Virajānanda Daṇḍī. He was born around 1779. He completely lost his vision due to small pox when he was about five years old. He however went ahead with the elementary education – *Sārasvata Vyākaraṇa, Amarkośa, Hitopadeśa* and *Pañcatantra* etc. within three or four years and began to converse fluently in Sanskrit. His parents died before he was twelve and the boy Vrijlal developed a furious temperament due to ill-treatment at home by his brother Dharamchand and sister-in-law. He left home when he was just thirteen. Vrijlal somehow reached Rishikesh, it took him nearly two and half years of time to reach there. He spent three years at Rishikesh, mostly chanting Gāyatrī; and walking through a dense forest, moved to Haridwar at the call of an inner voice. He was eighteen years of age at that time. At Haridwar he met Daṇḍī Pūrṇānand Sarasvatī.

Pūrṇānand Sarasvatī was a scholar of *Vyākaraṇa*, he had authored a commentary on *Saundaryalaharī*. The list of his distinguished disciples, includes Krishna Chaturvedi (Swami Krishnanand), Śivānand (1765-1865), Narahari Bābā, Khaṭkhaṭā Bābā; etc. Vrijlal who received initiation (*dīkṣā*) from him around 1798 is best known amongst them. He was given a staff (*daṇḍa*) and henceforth became Swami Virajānand Daṇḍī. Immedietely after initiation, he started his regular study of *Vyākaraṇa* under his guru. He was also advised to teach *Vyākaraṇa*, and then to go to Varanasi for learning *Mahābhāṣya.* He reached Varanasi in 1880 at the age of twenty-one. Besides

Mahābhāṣya, he studied *Nyāya* and *Mīmāṁsā* also here, and authored *Śābdabodha* (a Summary of *Vyākaraṇa*) and *Vākyamīmāṁsā*. He was also teaching. He then moved to Gaya and studied *Vedānta* here. From Gaya, he went to Calcutta and studied *Sāhitya* texts there. He went to Alwar in 1822 and stayed there till 1844 or 1845. He was teaching Raja Vinaya Singh, the ruler of the Alwar state, who maintained unstinted devotion for him. Virajanand became a harbinger for rehabilitating *Aṣṭādhyāyī* in *Vyākaraṇa* studies, which had since long been dislodged by *Kaumudī*-tradition. He also shifted the emphasis on the Vedas from Purāṇas, criticizing *Bhāgavata*. During his trips to Soron, Mathura and other places, he met Zamindars and officers under Muslim rulers, and played an important role in the freedom movement. A *śāstrārtha* at Mathura became a defining moment in his career and Virajānand was convinced about the validity of *Aṣṭādhyāyī*. He then declared *Aṣṭādhyāyī* and *Mahābhāṣya* as the only authentic texts of *Vyākaraṇa*, remaining ones as fraudulent.[12] *Aṣṭādhyāyī* had remained out of circulation for a long time, and with his efforts, corrected copies of its texts were prepared and the books again appeared in print. The tumult of *Ārṣagrantha*-movement launched by him registered its presence in Sanskrit studies. Dayanand came to him in 1860 when he was staying at Mathura. Very soon, he emerged as a brainchild of Virajānand.

Besides the works cited above, Virajānand is also said to have authored *Pāṇinīyasūtrārthaprakāśa*, discussing the authenticity of *Aṣṭādhyāyī*, *Sārvabhauma-sabhāvivaraṇa*, a text which spells out his vision of an organization he proposed to establish.[13]

Dichotomies: Tussle between Tradition and Modernity

Tradition and modernity went hand in hand together with the pundits, sometimes they clashed. These clashes were resolved through debates and dialogues. Sometimes the debates were waged like wars. During the wake of the reformist movement and struggle for freedom in the nineteenth and twentieth century, such debates became even fiercer. Kashi has always been a vibrant centre for such debates. Later Calcutta also emerged as a great platform for debates amongst the pundits especially on social reforms and new political movements.

The real tradition always embraces positive initiatives for the cause of the welfare of the society at large. In this sense, the tradition is always progressive. The adjectives 'traditional' (in a narrow sense) and 'progressive' (in a modern sense) are being used

12 अष्टाध्यायीमहाभाष्ये द्वे व्याकरणुस्तके ।
ततोऽन्यत् पुस्तकं यत् तत्सर्वं धूर्तचेष्टितम् ।।

13 The information is based from the work *Guru Virajānanda Daṇḍī* – Ram Prakash, Satyartha Prakashan, Kurukshetra, 2012.

only in this context here to underline the two groups which were formed amongst the pundits during the nineteenth and twentieth centuries.

Pundits of Kashi were alive to local and indigenous traditions. They used vernaculars to communicate their ideas. Nṛsiṁha Shastri came to Kashi for studies at the age of 18 years, married and settled here, and became the court pundit Ishwari Prasad Singh. He had composed *Sāhityasāgara* in Hindi and *Kāvyātmasaṁśodhanaṁ* in Sanskrit.

In Maharashtra, R.G. Bhandarkar argued against the very rigid, orthodoxand fundamentalist view of Tilak. He also pointed out a glaring mistake in Tilak's interpretation of dicta from *Dharmaśāstra* with regard to child marriage. Tilak insisted that a girl ought to be married before her first menstruation and necessarily to be impregnated immediately after it. Bhandarkar proved that it was an erroneous assumption.

Bhandarkar also criticized Tilak for his conservative views bordering on fanaticism. He also dismissed the ridiculous view upholding that the Shahuji Maharaja of Kolhapur cannot be regarded as a *kṣatriya*. He went to the extent of summarily rejecting even the Vedic rituals for the consecration of a king.

On the other hand fanaticism to an extent also prevailed upon them. Many of the pundits were adamant on the issue of prohibiting women and lower caste people from the study of Veda. They even refused to teach an Ārya Samāji even if he was a high-class Brahmin. Gangadhar Shastri by extraordinary wit and presence of mind could silence Lord Curzon on the issue of his refusal to teach the priest of the Maharaja of Nahargarh. On the other hand, they could re-invent *śāstra* or give a new interpretation to suit the changing social patterns. In World War I, the Hindu soldiers were asked by their British officers to accept non-vegetarian food, as there was a scarcity of vegetarian items and it was extremely cold also. The soldiers refused first, but being hard pressed by the officers and facing the danger of death due to hunger, they agreed that if Shiv Kumar Shastri of Kashi gives a ruling in favour of meat-eating for them, they will accept this as the last option. Shiv Kumar Shastri was approached by the British officers and after due consideration to the provisions of *āpaddharma* (duty in crisis), he advised in favour of accepting the non-vegetarian food by the soldiers.

Appa Shastri was very rigid and puritanical in his views. Even the disciple of Shankaracharya heading the *Saṅkeśvarapīth* had supported the consecration of the King of Kolhapur. Appa Shastri sharply reacted to it, and wrote a tract strongly condemning action taken up by the priest of the king. Krishnanand, an ascetic from Banaras had written a tract in favour of the grant of the status of a *kṣatriya* to the King of Kolhapur. Appa Shastri first refused to publish it in *Saṁskṛtacandrikā* and also wrote a refutation

of it when it was subsequently brought out in *Candrikā.* Appa Shastri had to pay a heavy price for it. Undeterred by attacks from his adversaries, Appa Shastri wrote fiery articles against the ruler of Kolhapur – Shri Shahuji Maharaj and British Government, and the Shankaracharya of Saṅkeśvarapīth at Kolhapur. Shahuji Maharaj even ordered his arrest. His minister who has been a patron of Appa Shastri somehow prevailed upon the king not to insist on arresting Appa Shastri; At the same time, he also withdrew his support for Shastri.

On the other hand, Anant Shastri was a man of revolutionary ideas and a crusader for women's education. He tried to teach Sanskrit to his first wife, his second wife and youngest daughter Rama learnt Sanskrit from him. However, his efforts at female education were met with stiff resistance from the puritans and Anant Shastri was forced to leave his home and wander from one place to another. He sustained by delivering discourses on Purāṇas in villages and these discourses also served the purpose of schooling for Rama Bai. It is said that Rama Bai had memorized 18000 stanzas from *Purāṇas* at the age of twelve and had learnt a number of languages – Marathi, Kannad, Hindi, Hebrew, Greek, Sanskrit, English, and Bangla.

Tilak ceaselessly worked to educate people and to open educational institutions with a nationalist view. He tried to create a pattern of modern education parallel to the system of education created by the British colonizers. He was assisted by his close associates – Agarkar, Vishnu Krishna Chiplunkar (popularly known as Vishnu Shastri), and others.

Devanarayan Tiwari was a great scholar of *Vyākaraṇa*, and he cherished progressive views on social reforms. He supported the *śuddhi* (purification) movement initiated by the Ārya Samāj and stood with Malvīyaji in conducting the process of *śuddhi* for those who were converted to other religions and desired to join back Hindūism. The split between the pundits of Kashi during this time visibly surfaced. Pundits sympathizing with social reforms and supporting widow- marriage and eradication of evils like child marriage, untouchability, etc. fully supported Malaviyaji and even Dayanand on these scores. Kedarnath Sarasvat, one of the most eminent traditional pundits of Kashi took a lead amongst them. There were accusations and furors created by the other side – the pundits having faith in dogmas and age-worn out practices. Stalwarts like Rajaram Shastri, Lakshman Shastri Dravid, Bal Shastri, etc. were their leaders.

A historical meeting was organized around 1926 at Kashi by the 'traditional' pundits at well-known Saṅgaveda Vidyālaya. The idea was to evolve a 'vyavasthā' (ruling) on the issues like *śuddhi* (purification of those who were converted to other religions and accepting them back), the emancipation of the untouchables, and widow marriage. Yudhiṣṭhira Māmāṁśsaka says that the pundits of the 'progressive' group –

Deva Narayan Tiwari, Kedarnath Sarasvat, Mahadev Naiyāyika, Gopal Shastri Darshan Kesarī, Devi Prasad Chakravarti, and others went to participate in this august meeting even at the risk of being physically manhandled. Immediately after the *maṇgalācaraṇa (chanting of propitiatory verses),* a resolution by the 'traditional' pundits was moved to the effect that the assembly condemns those who are initiating social reforms like *śuddhi*, the emancipation of the untouchables and widow marriage.

Pundit Baldev Upadhyaya mostly records a narrative from the side of the 'puritanist'-traditional pundits in his great work on the pundits of Kashi. He does not describe that in the meeting held at Sāṅgaveda Vidyalaya, a section of pundits led by Kedarnath Saraswat voiced their concerns for social reforms. Yudhiṣṭhira Mīmāṁsaka has given an account of their role in this meeting. Accordingly, these 'liberals' dared to attend the meeting in Sāṅgaveda Vidyalaya knowing well that the conservatives, being in majority, could attack them. A one-line resolution condemning the advocates of widow marriage, eradication of untouchability, and *śuddhi* was moved. Upon this, there was agitation amongst the liberals and Dev Narayan Tiwari stood to present their point of view. There was pandemonium and the liberals thereafter announced the establishment of 'Satya Sanātan Dharma Paṇḍita Sabhā.'

The conservatives amongst the pundits were against teaching Veda to non-Brahmins. Some of them declined even to teach any *śāstra* to Ārya Samājis. Brahmadatta 'Jijñāsu' who himself was a pundit and teaching in a gurukul, went to Goenka Vidyalaya at Kashi with the inmates of his gurukul to learn Mīmāṁsā. Chinna Swami, who used to teach *Mīmāṁsā* at this institution asked them to get the permission of the Principal. The Principal, Chandika Prasad Shukla refused to give permission because they belonged to Ārya Samaj.

Yet the very conservative pundits sometimes embraced global ideas and unravel the wide spectrum of the tradition. Chinna Swami was definitely one of the greatest authorities on Mīmāṁsā in Kashi during the twentieth century. He used to tell his students that his mother had memorized complete *Tattirīya Saṁhitā*, and whenever the inmates chanting the Vedic saṁhitā forgot and made any mistake she would remind or correct them even while working in the kitchen. When the students of Chinna Swami asked him as to how his mother could have learnt Veda by heart when the women were not allowed to study Veda, he said that his mother memorized the whole *saṁhitā* just by listening to the lessons being given orally and the chanting of its text at her father's house. Then somewhat emotionally the great guru then started advocating Vedic education of Veda for women citing the examples of Gārgī, Maitreyī, etc.

Pundits remained divided on the issues of social reforms and the renaissance which were heralding a new era. There were altercations and controversies over widow

marriage and child marriage as well as sea voyages amidst them. Several texts in favour of these and against these were produced in Sanskrit during the nineteenth and twentieth centuries. The initiatives of Anundoram Borooah as a social reformer were not in isolation to his vision as a scholar and lover of Sanskrit. Against the tremendous resistance to female education, he established a school for girls at Noakhali. His refusal to observe the propitiatory rites (*prāyaścittas*) on account of the sea-voyage and to marry at the instance of his father should also be seen in the light of his understanding of Sanskrit texts and his scholarly acumen.

When he was a boy, Bal Shastri had met Baji Rao Peshwa II (1775-1851) in exile at Bitthur – the place which thereafter became the centre for the activities of the first struggle for freedom in 1857. While the pundits turned ascetics were participating in the freedom struggle of 1857, Bal Shastri and other pundits at Kashi were weaving panegyrics in favour of the 'Raj.'

Again, on the other hand, many traditional pundits matched the Western scholars with their scientific and analytical approach to *śāstric* learning. The publication of *Ṛgveda* with *Sāyaṇabhāṣya* by Max Müller created an awareness about the modern scientific methodologies of critically editing a text, and many traditional pundits emulated and improved upon these methodologies. Vasudev Shastri Abhyankar and Shankar Pandurang Pandit excelled in combining the modern methods of critical investigation and scientific study in their works. A versatile scholar in various branches of traditional learning, Vasudev Shastri, edited *Kāvyaprakaśa* with commentaries of Govinda Thakkura and Nāgoji Bhaṭṭa. He also edited *Pātañjalayogasūtra* with *Vyāsabhāṣya* and *Tattavvaiśāradī.* In the subsequent edition, he also included *vṛtti* of Nāgojī Bhaṭṭa in it. In his works on *Dharmaśāstra*, *Dharmatattvanirṇaya* is a masterpiece. It takes into account modern issues of social reform and reformist movements and reviews them in the light of the dicta of the ancients. Vasudev Shastri exhibited his knowledge of geometry and mathematics in his commentary on *Kuṇḍārka* titled *Kuṇḍārkodaya* a text on *Śulbasūtra*.

Anandoram Baduva prepared the first critical edition of *Nāmaliṅgānuśāsanaṁ* or *Amarakośa*, for which he had collated as many as 31 manuscripts and had gone through several commentaries.

Pundits like Radhakant Sharma in the eighteenth century or Bapudev Shastri in the nineteenth/twentieth century exemplify the model of a pundit entering into a dialogue with European wisdom. Hastings and William Jones were immensely helped in the matter of reconstruction of Indian history and chronology by the *Purāṇārthaprakaśa* of Radhakant Sharma. Bapudev Shastri could impress modern mathematicians by solving problems of Trigonometry.

Pāścātyadarśanaṁ (1976, an exposition of European philosophy in 1751 verses), Tāvo-gītā (modeled on *Śrīmadbhagavadgītā*, and exposition of Chinese philosophy in 500 verses) are the works by Tryambaka Bhandarkar extending the frontiers of śāstric learning.

Gangadhar Shastri recommended Tryambaka Bhandarkar for the post of a Sanskrit teacher at Vasant Ladies College founded by Annie Besant. When his teaching career began, he married Malati. After marriage, he continued his studies and passed the courses of intermediate, B.A., and M.A. He sent his wife Malati for teachers training at Madras. She also took up a teaching job after her return from Madras. Gangadhar Shastri, otherwise very conservative in his outlook about restrictions of śāstric knowledge for women and people of lower caste, supported Bhandarkar even when he was aware of his liberal views and different lifestyle.

Some Major Names and Categorizations

The ninteenth and the twentieth century have produced the greatest of stalwarts in the pundit-tradition. To name some of them – Bachcha Jha (1860-1921), Madhu Sudan Ojha (1866-), Taranatha Tarkavachaspati (1812-1885), Raja Ram Shastri (1805 approx. 1875), Gopinath Kaviraj (1887-1976), Bapu Dev Shastri (1829-1890), Shiv Kumar Shastri (1857-1918), Giridhar Sharma Chaturvedi, Rajeshwar Shastri Dravid (1899-1979), Bal Shastri (1839-1882) Gangadhar Shastri (1853-1913), Sudhakar Dwivedi (1860-1910), Panchanan Tarkaratna (1866-1940), Shripād Damodar Satavalekar (1867-1968), Damodar Lal Goswami (1875-1948), Lakshamana Shastri Dravid (1874-1930), Ramavatar Sharma (1877-1929), Purushottam Vaman Kane (1880-1972), Kshetresh Chandra Chattopadhyaya (1896-1974), Raghunath Sharma (1899-1989) and Lakshaman Shastri Joshi (1901-1994) are only a few names of such pundits from the past two centuries which can be cited at random. Many more names can added (like Tatya Shastri (1845-1919), Kailash Chandra Shiromani (1830-), Damodar Shastri (1847-1909) or Ram Yash Tripathi, who was better known as Mahashay ji, Kedar Nath Saraswat (1903-1959) and Kedar Nath Ojha; or pundits from Bengal like Baneshwar Vidyalankar, Chandrakant Tarkalankar, Gour Mohum Vidyalankar, Jagannath Tarkapanchanan, Kalipada Tarkacharya (1888-1972), etc. From Orissa mention may be made of Yatiraj Achary (1900-1979), Anant Ram Sharma (1904-1988), Ram Nath Mishra (1905-1981), Banmali Acharya (1906-1999), Jay Krishna Mishra (1914-1979) and many others. These can be categorized as:

(A) Traditional pundits: some of whom have been named above.

(B) Modernized pundits: they were also trained in the traditional gurukul system, but they were exposed to modern analytical methods; as they moved away from Kashi or did not belong to Kashi. Ganganath Jha (1872-1941), Khsetrachandra Chattopadhyaya, Vidhushekhar Shastri (1878-), Kshitishmohan Sen (1880-1960) or Hazari Prasad Dwivedi were such pundits. They did path-breaking works in their fields. The last three were closely associated with Rabindra Nath Tagore. Vidhu Shekhar Shastri and Kshitishmohan Sen also interacted with the best minds of oriental learning like Sylvan Levi or Winternitz, as Tagore invited these scholars at Shantiniketan as visiting faculty. Pundits like Gopinath Kaviraj, Har Prasad Shastri, Ganganath Jha, Pandurang Vaman Kane, Lakshmana Shastri Joshi, Baldev Upadhyaya, Govinda Chandra Pandey or Vidyanivas Mishra are known for their versatality and capacity to be in tune with their times. They present the idea of the pundit more profoundly. Many of them were basically traditional pundits but subsequently came to be known better as Professors. Madhav Deshpande has traced the transformation of scholars like S.D. Joshi from a pundit to a Professor. (Deshpande M.M. in Michaels A.: 119-151). This has been a part of the process of a change in the whole educational setup as well as shift in the social fabric.

Pundits like V.S. Aggrawal, Subrahmanya Iyer, K.C. Pandey, V. Raghavan, K.T. Pandurangi, Gauri Nath Shastri, Gopika Mohan Bhattacharya, D. Prahladacharya joined Universities and became renowned Professors. The line continues with Dayanand Bhargav, R.C. Dwivedi, Navjeevan Rastogi and others. Many of them were known for their extra-ordinary qualities and spectacular achievements as well as uncommon wisdom. Professor R.D. Ranade for example has been adjusted by R.R. Diwakar as a 'philosopher and mystic of a very high order'[14]

(C) Pundits as holy-men: Pundits, who chose to join the lineage of saints and seers could critique the settled social orders and challenge the prevailing notions with more confidence. Swami Nārāyaṇa, became the founder of a new school of *Vedānta*. Chittambi Swamikal fought against the caste hierarchy and brahmin-monopoly. He composed *Vedādhikāranirūpaṇa*, a treatise on examining the question – who is authorized to study Vedas. He fought for the self-respect of the lower castes; Narayan Guru (1857-1928) was born in a family of untouchables called chaovan-Ezhava in Kerala. He studied the *śāstras*. He wrote several works in Sanskrit and Malayalam. He was an *advaitin* and initiated several meaningful reforms. In his *Nārāyaṇasmṛti*, he offers alternate views on the rigidity of caste and female education, etc. All of these were pundits who had learnt the *śāstras* systematically under the tradition.

14 *Gurudev Dr. Ranade's Life of Light*: M.S. Deshpande, BVB Mumabi and Gurudev Ranade Samadhi Trust, Nimbal, Bijapur, II Ed. 2006, Benediction by RR Diwakar.

Many of the holy men became the greatest scholars and philosophers of their times. Swami Nishchaladas in the nineteenth century as well as Swami Karpatriji (Swami Hariharanand, 1907), Swami Gangeshwaranand, Akhandanand ji (1911-) Goswami Shyam Manohar and Swami Bharati Tirtha of Śṛṅgerī Maṭha are only a few stray examples of such towering personalities who applied their acquisitions as a pundit for creating social and religious orders.

Swami Gangeshwaranand travelled all around the globe for the propagation of the message of the Vedas. During 1974-75, he undertook a tour for four months to various countries of SEA, Africa, UK, USA, Canada, Indonesia, and West Indies for this purpose. In 1978 his 98th birth celebrations were organized. Mrs. Ratan Fozdar, one of his disciples has written a voluminous biography on him in Hindi entitled *Yogeśvara Guru Gaṅgeśvarānanda*. The centenary celebrations of Swami Gangeshwaranand began in the year 1979 and veterans like Karansingh, Justice Chandrachud, and others attended them. From 8th to 18th January his centenary celebrations were held in Mumbai. Mata Anandmayi and many other divine personalities graced them.

Goswami Shyam Manohar, who heads a prestigious temple organization under *Vallabha-sampradāya*, is not only a good scholar of Vallabha's philosophy, but himself is a philosopher with original and sparkling thoughts on Indian traditions and aesthetics. Recently Prahladacharya, a very distinguished pundit of *Mādhva Vedānta* and *Nyāya*, has been elevated to the chair of a pontiff in a Mutt.

(D) Pundits as public speakers: some of the pundits aspired to become '*pravacanakāras*.' They applied their oratory and rhetoric and addressed the masses. They could enjoy enormous popular appeal, could educate the masses and could lead them to ecstasy. Most of them were swayed by cheap popularity. But then pundits of great wisdom and courage, like Anant Shastri Dongre, father of Pundita Ramabai, have also been in this line. Vasudev Shastri Athawale, is one of the most respectable traditional pundits from Maharashtra. He changed the course of the life of about one lakh fishermen through his discourses on Gītā, freeing them from liquor addiction.

Ram Chandra Shukla, who created land mark in the history of literary theory in Hindi, used to listen to the discourses one Balbhadra Singh at Mirzapur. In his boyhood, Ramchandra Shukla joined the gatherings driven with the greed to taste the halua (a sweet dish) distributed as *prasāda* after each discourse. But soon he started enjoying the *kathā*, and through it, he learned a lot about *Purāṇas* and ancient lore.[15]

15 Dinesh Kumar: *Rāmacandra Śukla – ek Punarmūlyāṅkana*. p. 140.

(E) Pundits in science and technology – There is a younger generation of pundits, like Rama Subrahmanyam and P. Ramanujam, who aspired to become scientists or technocrats. They are gifted with the rare combination of the pundit and the specialist of a modern discipline.

(F) Pundits as social activists, National leaders – Ishwar Chandra Vidyasagar, Bal Gangadhar Tilak, Sampurnanand were basically pundits. They were involved in political and social activities and became more known as national leaders or social reformers.

(G) Neglected pundits – Anant Shastri Dongre, S.P. Pandit, Ghutar Jha and Harshanarayan are examples of such pundits. Vindhyeshwari Prasad lived at Mirzapur. Ram Chandra Shukla was his disciple.[16]

(H) Kings as pundits – Contributions of some of the kings as pundits have been discussed above. Many Kings during the past two centuries also pursued the path of *śāstric* learning and attained the peaks of excellence in academia. Raja Parikshit Varman, Raja Rama Varmā, Raja Radhakanta Dev Bahadur, and several kings of Gaekwar Family of Vadodara are a few examples.

Jayasiṁha II ruled at Jaipur from 1699 to 1743. He was interested in Sanskrit *śāstras*, especially *Jyotiṣa.* He authored a work titled *Yantrarāja*, also known as *Jayasiṁhakārikā*. Nayan Sukh Upadhyaya, a pundit under his patronage, translated Arabian work titled 'Okara' on geometry in Sanskrit with the same title. Jayasiṁha constructed planetariums at Delhi, Mathura, Ujjain, Jaipur, and Kashi. He invited astrologers from Europe, Arab countries, Portugal as well as other countries to his court. He also performed *Vājapeya Yajña* and *Aśvamedhayajña*.

Maharaja Krishnachandra (1710-1782) was a great philanthropist. Some of the traditional centres of learning in small villages of Bengal developed like Universities during his rule. New *Dharmaśāstra* works like *Kṛtyarāja* and *Āhnikacaryā* were written under his patronage. (Samita Sinha: iii-vi, 1-9). He organized and sponsored debates amongst the pundits.

Many of the rulers of Pune, Kolhapur, etc. in Maharastra were adept in śāstras and they promoted studies in *śāstras* under their patronage. Rāma Śāstrī was chief justice in Pune-darbar. He was not only a great scholar, but he was also a patron of pundits and promoted the learning of *śāstras*.

16 *Ibid.*

K.P. Jaiswal calls Maharaja Sayaji Rao Gaekwar III of Vadodara as modern Bhoja. 'In his kingdom you will practically find no unlettered man as none was to be found in Kingdom of Bhoja. He has led the Indian renaissance'.[17]

Raghurāja Siṁhajū Dev (1823-1880) was the ruler of the Rewa state (now in M.P.). He was adept in Sanskrit, Hindi, and Persian languages. He ruled over Rewa state during 1854-1880. He has authored *Sudharmavilāsaḥ* (epic poem), *Narmadāṣṭakaṁ*, *Raghurājamaṇgalacandrāvali*, *Jagadīśaśatakaṁ*, *Śambhuśatakaṁ*, *Rāmāṣṭayāmaḥ*, Commentary*Tātparya* on Vālmīki's *Rāmāyaṇa* and *Gadyaśatakaṁ*. He patronized pundits and poets like Raghuvaradāsa (b. 1871) and others.

(I) Pundits as Journalists – Appa Shastri Rashivadekar, Bhatta Mathuranath Shastri Vasant Gadgil were devoted to journalism.

The lists of pundits and their categorizations as above do not include any ladies. At least two ladies were formally given the title of '*Paṇditā'* by the pundits themselves. They are – Rama Bai and Kshama Rao. Many more ladies exemplify the idea of pundits more succinctly.

It is also presumed that a pundit is a man born as a brahmin by caste. The number of pundits who are not Brahmins by birth is fairly large. Many of them are reluctant to disclose their caste which is conveniently hidden by the degrees like 'Shastri', 'Vedālaṅkāra', 'Vidyālaṅkāra', etc. There are many Sanskrit pundits amongst Muslims and Christians also.

An Overview of the Pundit Tradition

Most of the pundits underwent a rigorous routine during their student life. They also tried various tricks to avoid sleep while studying. R.G. Bhandarkar used to tie his *śikhā* (tuft) to a hook (Phadke: 6). Sitting on the branch of a tree with a book was another way, where one would not sleep for fear of falling on the ground.

The pundit has been giving the ideologue, without becoming an activist. However, some of the pundits, like Ishwar Chandra Vidyasagar or Swami Dayanand directly intervened in the social orders of their day and were better known as reformists or *dharmagurus.* Though they had their pride and prejudices, their egos, and paltry motives, many of these pundits were worshiped like divine beings or gods not only by their disciples but by leaders of the community, persons from the royal class, and even by ordinary people. It happened because of their singular devotion to *śāstric* learning and their pursuit for knowledge, which sanctified them.

17 Address of K.P. Jaiswal in VII AIOC, Baroda, Oriental Legacy, Patel & Bhate, 102

Transformation of Traditional Scholarship

With the change of social, economic and political patterns, traditional learning through the medium of gurukulas, and pathashalas had also been changing all around the country during the nineteenth and twentieth centuries. The changes had already surfaced during Mughal period and materialized conspicuously especially with the arrival of British colonizers.

Vedic pundits in places like Delhi, Pune, Vai, Nasik, Pandharpur, Golkunda, Bhopal, Hyderabad etc. have been keeping themselves abreast of social and political changes. During Muslim rule, many pundits started learning Persian. Yet they did not give up their faith in the Sanātana dharma and the performance of daily rituals.

Towards the close of the nineteenth century, they were also groomed in modern methods of education and their contacts with world literature led them to develop a rational outlook. Some of them continued to perform daily rituals and chanting, even though they inwardly had become atheists. Deshpande (Michaels Axel: 120-28) has given interesting examples of some such pundits. Tilak was one of the students of Shridhar Ganesh Jinsiwale. In public debates, he would take a non–committal position on the issue of the *apauruṣeyatva* of Veda, even though he agreed with the radical approach otherwie. There were scholars like Vinayak Patwardhan alias Anna Saheb, who received modern education, but sharply differed with their European teachers in matters like an eternity of Veda and its divine origin (*apauruṣeya*). (Deshpande M.M. in Michaels Axel: 130).

Poona Hindu College, known as Pune Pathashala, was established in 1821. Initially, ten classes were running in it with around one hundred students. Western education along with the study of *śāstras* was provided for. The teaching of English was introduced in 1837.

Sources

To some extent, the histories of pundits are preserved in the line of the masters and the disciples (*guruśiṣyaparamparā).* The tales of the marvelous deeds of great pundits continued to be woven in the line of the disciples. The disciples were aware of the greatness of the gurus, and tried to preserve the memories of their glory by writing treatises on their life and deeds. *Kāśī kī sārasvata sādhanā* by Gopinath Kaviraj and *Kāśī kī Pāṇḍityaparamparā* by Baldev Upadhyaya are very good treatises, presenting the accounts of the life and deeds of many of pundits belonging to Kashi. Apart from these, Gangadhar Shastri wrote the biographies of his guru Rajaram Bālasarasvatī and Bal Shastri in Sanskrit. Narayan Shastri Khiste wrote *Vidvaccaritapañcakaṁ*

(biographies of five pundits) in Sanskrit. Written in *campū* style *Vidvatcaritapañcakaṁ* is beautiful as a work of literature also.[18]

Some good studies on the pundits of Rajasthan, Orissa, Bengal and Mithila are also available. However, several habitats remain unexplored and many great pundits have been forgotten.

Centres and Locations

Apart from Kashi, places like Mithila or Darbhanga, Calcutta, Puri, Pune, Shrirangam, Mithila, Navadvīpa, Bhatpata, Nadia, Bhatapata, Kotalipara, Faridpur, Kamalpur, Kumārahaṭṭa, Bakharganj, Śāntipur, Vikrampur, Puri, Gwalior, Ujjain, Travancore etc. have been vibrant centres of traditional Sanskrit learning during the past three or four centuries and the best of pundits came from these. Even many small villages became strong and vibrating centres of Sanskrit learning. The village Sarisaba or Sarisabapahi in Madhubani District of Bihar is well known for its cultivation of Śāstras.

The Pundit as Educationist and Intellectual

Pundit was an academician who solely sustained the indigenous system of education and provided intellectual moorings to the society with a significant presence on social or religious ceremonies. Before the advent of the British as rulers, several states in northern, western and eastern parts of the country were supporting *tols* and *pathashalas*. These tols and pathashalas also functioned as vibrant academies supporting intellectual discussions, dialogues and debates. As per the report of Bishop Heber, as many as 60 tols were operating only in the village of Śāntipur, one of the tols was being run by Oria Goswamis who taught philosophy there. These institutions produced several extra-ordinary savants of traditional learning.

Besides the continuity of the *guruśiṣyaparamparā*, the academic contributions of the pundits during the past two centuries comprise original Sanskrit texts, commentaries in Sanskrit and in Modern Indian languages and synthesizing new knowledge systems in the śāstric framework., or even questioning and critiquing the modern movements. The emphasis in the new writings during 1850-1947 in Sanskrit is shifted to the presentation and the interpretation of history and contemporary society with a global perspective. Sanskrit also became a vehicle for translating global discourses. Madhusudan Tarkalankar wrote a grammar book of English in Sanskrit -*Iṅgalainḍīyavyākaraṇasāraḥ* (1835). Pt. Vinayak Bhatta in *Agrejacandrikā* (Madras, 1801) and *Itihāsatamomaṇiḥ* produced books of history in the modern sense of the term. Attempts to create an understanding

18 *Vidvaccaritapañcakam* was first printed in 1928 with the preface of Gopinath Kaviraj, and its II edition appeared in 1998 from Sampurnanand Sanskrit Universīty, Varanasi in 1997.

of European wisdom were made by the pundits. Bacon's work was translated under the title *Bekanīyasūtrākhyānam* and the *Principles of Human Knowledge* by Barkley was translated under the title *Jñānasiddhāntacandrikā*;[19] Lock's Essays concerning Human understanding were translated under the title *Mānavijñānaviṣayaka- Śāstram*. (Hira Lal Shukla: 33). Ram Roy Basu vehemently criticised Hinduism in his *Īsāīvivaraṇāmṛtam* and *Jñānodaya*.

The use of vernaculars by Pundits opened new vistas and created a new awareness. There was increasing demand for the translations of Sanskrit knowledge texts in Indian languages, so that the nineteenth and twentieth centuries also formed an age of translations. "Rammohun was certainly the first to produce Bengali commentaries on the philosophical school of *Vedānta* and perhaps, also pioneered the translation of canonical Sanskrit literature" (Sen, Amiya p. 4).

The western scholars working under the British Government laid their hands on translating Sanskrit texts into English with the help of the pundits. After William Jones and Charles Wilkins, H.T. Colebrooke (1765-1840), H.H. Wilson (1786-1836) and James Princep (1799-1840) continued this legacy. Jones had also translated *Īśāvāsyopaniṣat* in 1793-94 which was published in 1799. Translation of An Abridgement of *Vedānta* and the Translation of *Kena Upaniṣad* by Raja Rammohan Roy were brought out from London at the initiative of John Digby, an Officer in Bengal who became his friend and patron (Sen Amiya: 26).

The pundits belonged to the indigenous system of education which was built upon the oral tradition. This tradition thrived on *sampradāya* or *guruṣiṣyaparamparā*. The pundits were known by their disciples and their disciples proudly acknowledged the legacy of their gurus. For example, great stalwarts like Ganganath Jha (1872-1941), Madhu Sudan Ojha, Haran Chandra Bhattacharya and Pt. Rajaram Shastri were worthy disciples of Pt. Shiv Kumar Shastri. Pundit Ramavatar Sharma, Nityanand Parvatiya and Damodar Lal Goswami were disciples of Pt. Gangadhar Shastri.

Pundits in Reformist Movements and their Role in Renaissance

In the eighteenth, nineteenth and twentieth century, debates amongst pundits focused around social issues emerging in the new political situation. One such issue was widow-marriage. The Brahmasamaj of Bengal, Prarthana Samaj of Maharashtra and the Arya Samaj advocated in favour of widow remarriage. On several issues, the pundits had differences of opinion between themselves. There were clashes, widening rifts and bitter fights.

19 *Jñānasiddhāntacandrikā* was originally published in *Kaśīvidyasudhānidhi* or The Pundit during 1873-75. It was also edited and published in separate volume by Radhey Shyam Dwivedi. (*Kashi kī Pāṇḍitya Paramparā*, p. 93).

The British government was reluctant to act in appreciation of the reformists. Even the orientalists were supporting Sati. In 1795, H.T. Colebrooke has written an essay to prove that the custom of sati is sanctioned by Hindu law books. Many European scholars of Sanskrit, H.H, Wildon, N.B. Halhead (1757-1830), Jonathan Duncan (1756-1811) supported him. Wilson particularly was hostile to Raja Rammoun Roy (Sen, Amiya p. 96).

There were court cases on sea voyages and *jātibahiṣkāra* (expulsion) owing to it. The case from the Agrawal community in Kashi was presented in the court of Rai Bahadur Shrishchandra Basu when he was the sub-judge in Banaras court (Dvivedi Mahavirprasad: 81).

After the British defeated the Mysore ruler in 1799, constitutional debates raged. Ram Raz assaulted British misrepresentations of Indian history in *An Essay on the Architecture of Hindus* published from London in 1834 (Baily: 29). He used the term *panchayat* which was taken up as a symbol in Gandhi's idea of *Panchāyatī Raj*.

Inner Conflicts within the Pundit Society

In Banaras, there were great traditional pundits upholding the orthodox Hindu view on widow-marriage, women-education, caste system or child marriage. But then there were voices of protest even amongst them. Ramavatar Sharma was a rebel amongst the traditional pundits who stood against hierarchies. Many others like Kedar Nath Saraswat and Pramatha Nath Tarka Bhushshan joined his line. There were bitter clashes amongst the pundits on Sharada Act. Pramath Nath Tarkabhushan was the brother-in-law of Panchanan Tarkaratna. He stood for the Sharda Act and against Tarkaratna. Because of this, the both of them, close relatives even as they were, stopped talking of each other and bitterness between them remained forever. Panchanan also opposed the move of Malaviyaji to give *mantradīkṣā* to the lower casts. (Baldev U.: 498-99)

Dharmasabhā founded by Radha Kant Deb tried to arrest the progressive movement of Brāhma Samaj. It also started a weekly called *Samācāracandrikā* to give a boost to its opposition to the movements of progressive thinkers like Roy. The *Samācāracandrika* criticized Rammohan Roy for travelling to England for personal gains.

Bengal was a seat of heated debates on widow remarriage. Gopal Nyayapanchanan of the eighteenth century had taken a fierce orthodox stand on the question of the re-marriage of the princess from Dhacca. Raja Ballav of Dhacca had sent a few pundits from his state to Maharaja Krishnachandra for seeking a resolution on the question of marrying his widow daughter. A debate was organised and Gopal could prevail upon the assembly to concede that the marriage of a widow is not allowed in the Śāstras.

(Yājñavalkya, one of the prominent Dharmaśāstrakāras does allow the marriage of a widow). Gopal was also employed by the British government as an expert on Hindu law.

While the pundits of Kashi, like Rajaram Shastri, Bal Shastri and others decried the efforts of Vishnu Parashuram Shastri, he was supported from many corners. The journal *Paṅḍita* (*Kaśīvidyāsudhānidhi*), was a platform for the orthodox pundits. It published the treatise of these pundits against widow marriage, and it also published the article of A.E. Gough on this issue. Gough simply lauded the efforts of Vishnu Parashuram Shastri. He referred to *Punarudvāhapratiṣedha,* a treatise from the orthodox pundits of Kashi and the rejoinder given to it by Vishnu Parashuram Shastri in his *Vidhavodvāhaviveka*.[20]

Around 1850, the Brahmana Sabha of Bengal referred the issue of widow-marriage to Pt. Rajaram Shastri of Kashi. He issued a detailed document in refutation to widow marriage. The statements of some other pundits were also included in this document and it was circulated along with these statements all around the country and was received with protests from several corners. The document was also published in book form titled *Vidhavodvāhaśaṅkāsamādhiḥ* (Resolving doubts on widow marriage). Rajaram Shastri obtained the consent of 52 well-known pundits of Kashi on his document Baldev Upadhyaya (1994: 178) has produced the list of these pundits. A point-by-point rejoinder against this document was issued from Mumbai. Upon this, Pundit Bal Shastri of legendary fame, re-issued the document of his guru pundit Rajaram Shastri with his detailed Sanskrit commentary incorporating his replies to the counter-arguments presented by the reformists. (Baldev Upadhyaya:147-48). Rakhaldas Nyāyaratna (1829-1914) also wrote a treatise against widow-marriage. There were similar treatises for and against sea voyages. In his *Pratyantaprasthānamīmāṁsā*, Pt. Madhusudhan Ojha discussed the validity of sea voyage for trips to other countries.

After the death of the father of Rai Krishnadas, his widow was trying hard to marry her daughters. The marriage of the younger daughter was being solemnized, in response to her question whether the *dharmaśāstra* would allow her to marry the younger daughter before the marriage of the elder one, Shiv Kumar Shastri gave a ruling against it. He also returned the golden coin which the widow offered him. Lakshmi Chandra Agrawal, a young man of Kashi was sent to London for studying Chemistry. After his return, he wanted to launch an industry, but Agrawal Sabhā of Kashi started opposing him for his sea voyage. An Assembly of pundits was called, Shiv Kumar Shastri was invited, but he refused to come, saying that he will not agree to any decision in favour of sea-voyage which the assembly is expected to make.

20 *Widow Marriage* : A.E. Gough, Pandit Revisited. Pp 141-42

In 1911, the Government proposed to issue an ordinance authorizing the lower caste people to officially designate themselves as non-Hindus. This created a furor in Kashi leading to a series of debates. A big conference was organised at Kashi. Shiv Kumar Shastri was requested to preside over it. He gave a verdict that the untouchables will remain an indivisible part of Hindu society. The language of this verdict reflects rigidity unwilling to keep pace with the changing times.[21]

Struggles of Ishwar Chandra Vidyasagar

Ishwar Chandra Vidyasagar had written *Bidhababibaha Prochalito Hoa Uchit Ki Na Edadbishayak prostab* in January 1855. In 1854 he had written a tract in Sanskrit also in argument for widow marriage.[22] Several pundits with progressive outlook came out in open support with Vidyasagar. A memorandum submitted by him in favour of widow marriage was signed by a number of stalwarts like pundit Tarknath Vachaspati and others.

There were moments when Vidyasagar felt that he was fighting a loosing battle, pundits who supported him were thwarted with denial of grooms for their daughters. The tussle between conservatives and liberals was intensifying. Celebrated Raja Radhakanta Deb Bahadur was the leader of the orthodox group. He himself was a great pundit and he had compiled one of the most voluminous encyclopaedic dictionary in Sanskrit – the *Śabdakalpadruma* – with the help of pundits under his patronage. Taranath Tarkavachaspati was a liberal-conservative. He sent his daughter to girls' school, something very rare for the pundit during those days. He firmly stood with Vidyasagar as an advocate of widow marriage. Yet he opposed Vidyasagar's move against polygamy. In 1870, Taranath declared that sea voyage is not against śāstras.

Premchandra Tarkavagish and Madan Mohun were other traditional pundits who joined the reformist movement of Vidyasagar. Madan Mohun sent his daughters to Bethum School. Radhakanta Deb stood in their opposition. Pundits like Dwarkanath Deshmukh who got jobs in Sanskrit college spent a large portion of their salary in founding schools in their villages for English and Sanskrit education.

Gour Mohun Vidyalankar campaigned for women's education. He published a tract *Strī Shikshā Vidhāyak* in 1822. The third edition was brought out in 1824. It went into several editions.

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21 The verdict of Shiv Kumar Shastri is reported as follows – ''अछूत होने से कोई व्यक्ति हिंदू धर्म के क्षेत्र से बहिष्कृत नहीं किया जा सकता। वह उतनी ही मात्रा हिंदू है जितनी मात्रा में कोई सवर्ण व्यक्ति। अछूत हिंदू समाज का अविभाज्य अंग है।'' (Baldev Upadhyaya: 1994: 150)

22 Heeralal Shukla: 39. Shukla also says that within a week all the copies of the first edition of this monograph were sold out.

The endeavours of Vidyasagr made an impact all around the country. May authors in Sanskrit and Hindi emulated him and wrote novels, short stories or tracts in favour of widow marriage. Ganga Prasad Upadhyaya published a voluminous work entitled *Vidhavāvivāhamīmāṁā* in Hindi with a threadbare analysis of the social, moral and religious aspects of the problem.

Pundits Vs Rammohan Roy

Rammohan Roy (1772-1833) is regarded as 'the father of modern India' who produced the first identifiable 'canon' of modern Indian political thought.[23] Silk Buckimgham was a co-proprietor of the *Calcutta Journal* started by Roy. Buckimgham was against British despotism and fought with the East India Company. After his deportation to England, he continued supporting the *Calcutta Journal* and the movement created by it.[24]

In his formative years, Rammohan Roy was greatly influenced by the 8th century group of Arabian thinkers – the *Mutazilas*. *Mutazilas* was a rationalist movement founded by Wasil Ata and Amir Ubaid who lived in Basra and Baghdad. They believed in monotheism.[25] Rammohan Roy wrote and published *Tuhfat-ul-Muwahhiddin* (Gift to Monotheists) in Persian with Preface in Arabian in 1803.

Roy was tutored by Nand Kumar Vidyalankar, who was known as Swami Hariharanand later. Roy had delved into various Semitic traditions using original sources. He consulted various versions of Old and New Testament and made himself acquainted with Arabic traditions of the Bible. Both the conservatives and liberals united in countering his reform movement. Roy has his weak points – his unsuspecting belief in British rulers.

Moves of Rammohan Roy were being countered by Raja Radhakant Dev Bahadur, who became the leader of the puritans. Sen sarcastically writes about him – "Sir Radhakanta Deb (1784-1867), son of Nabakrishna Deb (1733-1797) who had served as Robert Clives's Munshi, headed the Kayastha community of Calcutta. Ironically enough, Sir Radhakanta, though not a Brahmin, was the most dogged defender of orthodox Brahmin Rammohun." (Sen, Amiya: p. 13).

Radhakanta led the Dharma Sabhā, an organization set to protect fundamentalism. Another organisation on similar lines came up in 1823. Conservatives like Sir Radhakanta and Ramkamal Sen were its members. Members of the Dharma Sabha continued to put pressure on the persons who had joined Rammohan in his campaign against Sati and tried to win them over to their side.

23 An Intellectual History of India, p. 33

24 *Ibid*, p. 29-30.

25 Tagore Saumyendranath: Rammohan Roy – His Role in Indian Renaissance, p. 8.

Kashinath Tarkavagish wrote a tract in support of Sati in 1819. Roy gave a rejoinder the same year. He cited *śrutis* to substantiate his view. Even then Rammohan was not for imposing regulation on Sati by the Government. 'Now withstanding his sustained campaign against the Sati-practice, he was on the side of restraint and caution. In a private meeting between him and Bentick, he was of the view that the 'custom was better suppressed 'quietely and un-observedly by increasing the difficulties and by the indirect agency of the Police' (Sen, Amiya, p. 115).

In the process of finally abolishing *satī* by legislation, Governor General Lord William Bentinck 'consulted several persons, one of whom was naturally Rammohan Roy who was known to be a great fighter against the evil. But to Bentinck's utter surprise Rammohan opposed the proposal to stop the evil by legislation"[26] Roy perhaps did so because he was confident in the inherent capability of Hinduism to resuscitate and reform itself.

There was a section of Sanskrit pundits who wanted a new educational institution to be established at Calcutta for providing teaching in English and sciences. They held a meeting at the house of Hyde East, magistrate of the Supreme Court of Calcutta on 14th May 1816 for establishing this kind of institution 'conceived by the orthodox Hindus and established by orthodox Hindus, for the orthodox Hindus'. R.C. Majumdar has shown that Raja Rammohan Roy had least to do with the establishment of Hindu College which came into inception as a consequence of this meeting. Rather, the persons assembled in the meeting insisted that the Raja will not be involved in starting this institution and no donation from him will be accepted. The participants of the meeting started collecting donations on the spot itself and were able to raise a handsome amount of one lakh rupees then and there. Majumdar concludes that associating Raja Rammohan Roy with the inception of this college was a fabrication and a part of the sustained process of making him a mythical figure.[27]

Roy also countered the arguments of the puritans decrying that women are fickle by nature and morally lax. He glorified womanhood. (Sen, Amiya p: 112-13). However, he did not want the British Government to impose their regulations. He was not at ease with the Government's use of political power for social reform.

In 1822, Rammohan Roy published "Modern Encroachments on the Ancient Rights of Females According to the Hindu Law of Inheritance" showing that 'it was the corrupt and defective understanding of Bengal's *dāyabhāga* (laws of inheritance) that resulted in the practice of widow burning.' He also argued that 'India had a constitution and it was the decline of this constitution and its checks and balances that had sunk India into backwardness' (C.A. Bayly: 23) 'Locating Indian History within the wider realm

26 On Rammohan Roy, p. 43
27 On Rammohan Roy, p. 39

of International constitutional liberalism,' he further argued in favour of the reform of Parliament and for switching over to the medium of Indian languages for official and judicial purposes (C.A. Bayly: 23-24).

Consulted by the authorities, the pundits upheld the custom of *sati* with the rider that permission for 'suttee' is not to be allowed in case of the pregnant woman and a lady having very small children, or if she is in a tender age herself. After this, the Government issued a directive to magistrates and police officers in 1817 to allow the 'suttee'. As a result between 1815 and 1818, as many as 2365 widows were burnt alive. Alarmed by the enormous number the Government issued regulations to place restrictions against the practice of *sati*, the orthodox pundits opposed these regulations and submitted a petition to the government to repeal the regulations (Tagore Saumyendranath: 88).

During 1818-1819 Ram Mohan Roy wrote a series of tracts in Bengali and English to show that the practice of *sati* was not approved by Hindu *Śāstras*. The leaders of *Dharma Sabhā* engaged an attorney of the Calcutta Supreme court to carry the appeal to England. Roy also finalized his plans to visit England. The appeal of the pundits was rejected as Ram Mohan Roy has been a regular attendant in the Privy Council where it was heard.

In the '*Brief remarks regarding Modern Encroachments on the Ancient Rights of Females – according to Hindoo law of Inheritance'* (1822) Roy pleaded how the plight of Hindu women has become precarious due to modern interferences and that even the sati cases had multiplied (*Last Days of Rajah Ram Mohun Roy*: 61).

Raja Ram Mohan Roy spoke of "the social institution of the Hindu community of Bengal" as an entity which needed to be protected.' (*Last Days of Rajah Ram Mohun Roy*: 2).

A celebration on the occasion of the second anniversary of the proclamation of constitutional government in Portugal was organized in Calcutta Town Hall in August 1822. The event is recorded in two newspapers – *Bengal Hurkaru* and the *Calcutta Journal.* Raja Ram Mohan Roy attended this event.[28] Speakers referred to struggles for liberty in other places. Roy hosted similar celebrations in Calcutta Town Hall for the Spanish, Portuguese and Latin American Revolutions between 1820-1823 CE.[29] He learned *Vedānta* and *Upaniṣads* from good pundits like Mrityunjaya Vidyalankar Bhatatacharya (1762-1814) who was well known for his all-round scholarship of *Śāstras*. Mrityunjaya Vidyalankar Bhattacharya however, became one of the staunch opponents of Roy and it is believed that he had authored the *Vedāntacandrikā* – a text in refutation of Roy's propositions on Hinduism and Upaniṣadic philosophy.[30]

28 C.A. Bayly: Rammohan Roy and the Advent of Constitutional Liberalism, *An Intellectual History of India*, p. 19
29 *Ibid*
30 Raja Ram Mohan Roy – Father of Modern India, p. 16

Anti-*satī* movement was already gearing up, when Rammohan Roy took up its cause. In fact, before Roy, Mrityunjoy Vidyalankar had already recorded his views on *Satī* in his official capacity as a pundit in the Supreme Court. He had "anticipated most of the arguments later advanced by Raja Rammohan Roy".[31]

Roy employed the term 'separation' to suggest the end of British rule and also demanded the equal status of Indians in the international fraternity, demanding change in regulation to allow his countryman to serve in high offices.

Vishnu Parashuram Shastri

Vishnu Parashuram Shastri Pandit was born in 1827, he studied at Poona Sanskrit College. Besides learning Śāstras and Veda, he also became well-versed in English and western methods.

In Maharashtra, there were discussions and debates in widow remarriage as early as 1770-80 (Pandit Shridhar Sakharam: 15). Bal Shastri Jambhekar had written in support of widow remarriage. The conservatives faught with him. An assembly to oppose his move was held on 20.6. 1769 in Mumbai. Five hundred conservatives confronted the reformists who were only 10-20.

Vishnu Sakharam Shastri 'Bhāgavata' was an ardent admirer of Ishvar Chandra Vidyasagar, he translated Vidyasagar's books in Marathi. He serialized his translation of Vidyasagar's tract on widow-marriage in his periodical "Induprakash". Shastri became a crusader for widow marriage in Maharashtra and neighbouring states. He himself would work as a priest for these marriages arranged at his initiative. He would deliver lectures and discourses throughout the nooks and corners of the region on widow marriage. In 1865, he founded '*Punarvivāhottejakamaṇḍalī'* in collaboration with Gopal Rao Hari Deshmukh. R.G. Bhandarkar, Mahadev Govind Ranade and S.P. Pandit also joined him in this movement. Many Europeans, like Wilson, Hunter, Macpherson, A.R. Schobal, etc. were on his side. On 26th July, 1860, Bühler wrote to him – "Dear Mr. Vishnu Shastri, you know how I interest myself for your fight about the remarriage of widows and that I , for my part, am convinced, that it was frequently practiced in ancient India." (Pandit Shridhar Sakharam: 36)

Pandit Vishnu Parashuram Shastri launched a vigorous movement for the re-marriage of widows with Justice Mahadev Govind Ranade as his active supporter. The branches of his society were established in Ahmedabad, Nagpur and other cities. The Puritans attacked through postings in periodicals like *Manoranjak, Hindu Panch and Gyanbodhaka,* etc. Shankaracharya of Karvir Muth issued *Ājñāpatras* on 15th

31 Quoted by R.C. Majumedar in 'On Rammohan Roy' (p. 43) from *The Indian awakening and Bengal* of N.S Bose, (2nd Edition, 1969, p. 171)

July 1869, against widow-marriage, stating the names of persons who have been engaging in getting the widows married, with the directive not to enter into any kind of relationship with these people. Subsequently, a council was held at Pune on 20th July 1869. Vishnu Parashuram Shastri went there to plead his case. In Gujarat Maharaja Khanderao Gaekwar also called an assembly and declared that acceptance of widow marriages would be helpful to removing many sinful acts like abortion and infanticide. He invited Vishnu Parashuram Shastri along with Mahadev Govind Ranade on 15th October 1869 to his darbar at Vadodara. (ibid: 41). Shastri went there with a group of 15 people. Supporters from Ahmedabad also arrived. The meeting at Darbar was held on the 17th. Shastri decided to join the debate which was called by the Shankaracharya of Karvir Peeth, even though he knew that the saint would give a verdict against him, but that would publicise his cause. The Debate was held on 24.03.1870 and continued for nine days (*ibid*: 51). Shankaracharya himself signed the letter of judgment.

Narayan Chandavarkar in his speech at the Bombay Provincial Social Conference in 1901 is reported to have remarked –"The movement created a stir in those times, and those identified with it held a formal discussion at Pune on the question of validity of widow re-marriage according to *śāstras* with His Holiness Shankaracharya in the seventies of the last century.: Of course it was a foregone conclusion that His Holiness would decide against the combatants, but the discussion had one good effect, it drew pointed attention to the condition of Hindu child widow and several widow re-marriages took place. All honours to late Shri Vishnu Shastri, the late Madhavdas Raghunathdas and to late Karsanadas Mulji for the courage with which they led the movement."[32]

While Ganesh Shastri Malvankar opposed Shastri on widow- marriage, but he supported his move on eradication of child marriage. He signed a joint declaration with him to this effect.

Life, living and skills – common features of Pundit tradition

Pundits of Kashi and other seats of traditional leaning never charged any fees from their students and were available as tutors in their homes from morning till evening. Students from all corners of the country sought them. As these students came from poor families, the pundits fed them or arranged stipends for them from kings, zamindars, or rich people. The pundits themselves came from poor families. Many of them, when they came to Kashi in their boyhood from nearby villages or distant townships, were walking barefoot without a penny in hand. Yet they commanded enormous respect in their poverty. The Kings bowed before them. Even Dr. Venice, a high profile English man working as the Principal of the prestigious Queen's College at Varanasi touched

32 *Last Days of Rajah Ram Mohun Roy*: 103.

the feet of Gangadhar Shastri in public (Baldev Upadhyaya: 272-73), though Gangadhar Shastri was just an employee in his institution and worked under his orders. Zamindars and rich people donated for the Pathashalas founded or run by the pundits.

The pundit ran a vibrant academy at his residence. He would be teaching the students coming to him at any time and desirous of reading any *śāstra*. He could be seen teaching at his home from morning till evening.

The first Sanskrit Commission was formed by the Government of India in 1957 with Suniti Kumar Chatterjee as its chairman and R.N. Dandekar as its secretary. The Commission visited Kashi. The members of the commission were curious to see how teaching is done in the traditional way in their homes by the pundits. It was 8 pm, and the next morning they were to leave the city. They enquired if any traditional pundit can be found teaching his students even at this hour at his house. They were told that Mahashayaji continues teaching from morning till late evenings, and hopefully, the class in his home might be going on. It was winter and the city was freezing in cold. The members of the commissions paid a surprise visit to Mahashayji's house and were surprised to find him teaching sitting on a Kushasana fully absorbed in the world of *śāstra*. The members of the commission silently observed the scene and were fully satisfied to have a glimpse of the traditional method of pathashala *paddhati*. There is another story about Mahashayaji. K.M. Munshi, when he was Governor of U.P. and was to visit Kashi, he expressed his desire to see Mahashayaji. He was told that it will not be practicable to go to the house of Mahashayaji with all the paraphernalia, and Mahashayaji will not come to meet him as he always sticks to his teaching schedule at his house. The best way to meet Mahashaya ji would be to wait for him on the way when he returns from *gaṅgasnāna* early in the morning. K.M. Munshi agreed to this. He was standing on the way with the caravan of the cars accompanying parked on the side, Mahashayaji came after his bath, Munshi was told that this is Mahashayji, Mushi could just say *namaste* to him. Mahashayaji was so absorbed either in some problem of *śāstra* or in the chanting of the *stotra* that he just responded to his *namaste* by tossing his head and moved on without being aware that it was a dignitary who had been waiting to have his 'darshan'.

Even common people of Kashi revered these pundits as if they were gods. A vendor of flowers ran a shop on the pavement outside the house of Shivkumar Shastri. Those who came to see Shastriji would always purchase a garland of flowers and worship him.

The pundits were like walking libraries. They taught line by line, paraphrased each sentence, and explained each and every word of the text, then proceeded to explanations and interpretations. But most of them never kept the text in hand when

teaching. They went on reciting lines after lines. Many of them also remembered the exact references – the no. of *prakaraṇa*, no of *sūtra* or *kārikā* in the text.

Pundits examined and honoured

Navadvīpa has been functioning from the year 1503 CE as a residential university. Raghunatha Śiromaṇi defeated the renowned Pakṣadhara Miśra of Mithila, in a public debate here. His victory allowed Navadvīpa a "charter to confer degrees" (Sinha: 4). The examination system was a unique one, known as *Śalākāparīkṣā*. The manuscript of a text was pierced with a pin and the examinee was asked to explain the portion that opened at random. Different titles like *Tarkacūḍāmaṇi, Tarkālaṅkāra, Śiromaṇi, Vidyāvāgīśa, Tarkavāgīśa* were given subject to the accomplishment of the disciples.

During the ancient and medieval periods in India, the royal courts functioned as academies also. *Śāstrasabhās* or assemblies of the pundits, *vādas* or debates were held there; and the pundits were honoured by the kings on the basis of their performance in these events. The title of '*Mahāmahopādhyāya'* (MM) was conferred upon the pundits for their extraordinary merits. This tradition continued till the nineteenth century, and then the British colonizers destabilized Indian states and annexed various systems running under them.

> MM Ganganath Jha gives a picture of this tradition in his autobiographical notes: "Ever since the time of Mahesh Thakkur, the acquirers (the founders) of Darbhanga Raj, it has been an institution in Mithila that after completing his studies, every pundit had to be examined by Raj and if successful, had to be given a pair of *dhoties* and then alone was he recognized as a pundit in Mithila and entitled to receive the honours and emoluments on the same. For this purpose, periodical examinations were held, entirely oral, at the Maharaja's palace on the occasion of auspicious ceremonies in the family, chiefly like the *upanayana* of Maharaja's son. It had gone on ever since, till the succession of Maharaja Lakshmishwar Singh. On his succession, he selected about half a dozen pundits, who had already come into prominence and attained reputation in Mithila after a nominal examination, gave them *dhoties*. This was in honour of his succession. :.When Maharaja Rameshwar Singh came to the *gaddi* he reviewed the institution and decided to hold a regular written examination in honour of his succession" (Jha: 52).

Jha informs that even though he was a candidate in the said examination, Maharaja made him in-charge for the conduct of the examination. The pundits appearing in the examination were classified into three categories – (i) those who had completed their studies 20 years before the date of application, (ii) those who completed ten years before the date, and (3) those who completed their studies within the span of ten years.

A system of paper setting and moderation of the question papers was also evolved in this exercise (Jha: 53). More than 300 candidates were examined in Nyāya, Vyākaraṇa, Sāṁkhya, Yoga, *Sāhitya*, Hindi and Music. *Vedānta* and *Mīmāṁsā* were omitted, *Nyāya* was given prominence. Bachcha Jha was a candidate, but he applied for exemption from the written examination and proposed a stiffer taste for himself in lieu of the written examination. "In the *sabhā,* let anyone put any question to me from any text related to any of the six systems of the darśana – he submitted. He passed all the tests in four śāstras – Nyāya, Sāṁkhya, Yoga and Vaiśeṣika, but failed in Vedānta and Mīmāṁsā, even though the question related to *Vedānta* were from the *Śāṅkarabhāṣya* of *Brahmasūtra* only. (Jha: 55)

This was an old test in Mithila and used to called 'sārayantra-. (Jha:55). Questions from any discipline of any nature could be asked. MM Gokulnath Upadhyaya of legendary fame gave this taste. During the process of this test, he was asked a very queer and bizarre question – what taste the human excreta has. Gokul Nath replied – it is kaṭu (spicy).' Upon being questioned s to how does he know, the pundit replied – when an ordinary village hog eats the excreta, tears roll down his eyes. This happens only when one eats a spicy thing.

Peshwas in Maharashtra promoted Sanskrit learning and provided incentives in the form of monetary awards to these Brahmins. The practice of *Dakṣiṇā* was institutionalized during the rule of Peshwas. It was started by Dābhāḍe, King Shahu's commander with an initial grant of Rs. 16,354 in 1736, which continued to be raised, and the figure went up to 1,800,000 in 1758. The Brahmins were given *dakṣiṇā* as per their accomplishments in learning Vedas and *śāstras*. Mountstuart Elphinstone, who assumed the office for governance by replacing Peshwa in 1817, not only continued the institution of *dakṣiṇā* he also enlarged its scope to provide a wider availability for it in educational institutions and use it for raising academic standards (Deshpande M.M. in Michaels A.: 121).

Pundits as Debaters

Pundits of Kashi were debaters par excellence. Also, when it came to winning a *śāstrārtha*, they would even cross all the norms of decorum, their arguments assuming formidable proportions. Gangadhar Shastri could create fictitious lines of Patanjali's *Mahābhāṣya* in a scholarly debate to deceive his opponent; Pt. Ramavatar Sharma composed instant Vedic Mantras for the same purpose. Ramavatar Sharma is said to have defeated two of his gurus in *Śāstrārtha*.

They emulated the well-known maxim '*tarkeṣu karkarśadhiyo vayam eva na anye kāvyeṣu komaladhiyo vayam eva na anye*' – (we alone, and none others, have of mature

intellect in arguments; we alone, and none others, have tender feelings in poetry.) Debates impromptu came up and were conducted instantly even on the occasion of *Śrāddha* ceremonies where eminent pundits from the nearby areas were invited. The Maharaja Krishnachandra (1710-1782) and the Maharaja of Darbhanga themselves participated in the debates. The son of Raja Krishnachandra (1710-1782) Śivadatta (1728-1788) was even a better scholar of Sanskrit and continued his legacy (Sinha: 4). Raja Nabakrishna was another patron of intellectual discourses. Pt. Shivanātha Vidyavachaspati and Jagannatha Tarkapañcānana were invited to participate in debates in his court whenever a pundit from outside came to visit and threw a challenge. Pt. Goloknath Bandyopadhyaya (b. 1806-) was also a veteran, known to have developed his style of *pariṣkāra* and *vādas*. Sinha (17-19) has cited several incidents of debates of these pundits with the outsiders and interesting stories of their debate.

Damodar Shastri in his young age went to his village to bring his father to Kashi. On his way he stopped at Gwalior and visited the royal court of Gwalior. He challenged all the pundits of the court for *śāstrārtha* (debate), which went on for three days. All the pundits patronized by the King Jayaji Rao Sindhia of Gwalior were defeated, the king bowed before Damodar Shastri and offered him a seat next to his throne (Khiste: 5). In 1886, he went to attend the sacred thread ceremony at a place Raghopur. There he had a *śāstrārtha* with pundit Riddhi Jha and defeated him. Hearing of the debacle of his guru, Pundit Dharmadatta Baccha Jha of legendary fame came to Kashi in 1889 and challenged Damodar Shastri. Khiste has given somewhat exaggerated account of this *śāstrārtha*. Accordingly, it was attended by nearly 700 Maithil pundits. The *śāstrārtha* went on daily from 2 pm to 6 pm for three days. The stalwarts like Kailashchandra Shiromani, Gangadhar Shastri and Shivkumar Shastri were in the jury. On the last day Baccha was wavering and started side tracking the issues. The Jury declared Damodar Shastri as the winner and Baccha Jha also declared without qualms that there is no pundit equal to Damodar Shatri on this earth' (Khiste: 5). There is other version of the story given by Dr. Ganganath Jha, who was a B.A. student in the Queen's College at that time. Jha also says that Kailash Chandra Shiromani and Shiv Kumar Shastri were the juries and the *śāstrārtha* continued till midnight and but ended in a tie. Damodhar shastri also played a decisive role in the tussle between two Shankaracharyas – (of Dwarka Peeth and Sringeri).

A great public debate was held on 16th February 1854 on the occasion of the Śrāddha ceremony of at the house of the zamjndar of Narail. Raja Radha Kanta Deb presided. Nanda Kumar defeated Pandita Hiramani on Nyāya. Gaurishankar Tarkavagish published the news of his victory in 'Samvad Bhaskar' on 18th February 1854. The infuriated pundits of rival side brought Golok Nyaratna to counter Nand

Kumar, but Nanda Kumar defeated him as well. Nanda Kumar subsequently emerged as a hero in several other debates, and Ishwar Chandra Vidyasagar having learnt about his accomplishments made attempts at bringing him to Sanskrit College,. The appointment was vehemently opposed and it was only after arranging a debate of Nand Kuamar with his local rival that Vidyasagar was able to carry out his decision to give a job to Nand Kumar in his college (Sinha: 4).

The rivalries and debates became charged with regional considerations. The pundits of Mithila jealously protected their heritage of learning and did not even allow the students from other parts to copy manuscripts. Pundit Vasudev Sārvabhauma could memorize the whole text of an enormous work like *Tattvacintāmaṇi* and a portion of *Kusumāñjali* just by hearing it and transcribed these later when he returned to Navadvīpa.

Shivkuma Shastri is known for his versatality in *Śāstrārthas*. He defeated towering figures of his times in *Śāstrārthas*, like Pt. Ramdhan Panchanan and Bharatmartanda Pt. Gattu Lal Shastri. He went with his guru Bal Shastri to attend the assembly of pundits at the court of the Maharaja of Kochin, where he defeated all the pundits in *Śāstrārtha*, and at the request of the Maharaja, Bal Shastri took up the *pakṣa* (proponents view) of those pundits and then the *Śāstrārtha* between the guru and the śiṣya started. Shiv Kumar Shastri defeated his guru also.

Pundits as Poets, vagabonds and travellers

Pundits displayed the rare combination of the *kavi* and the *sahṛdaya.* In fact, some marvelous pieces of poetry have come from the pundits over these centuries. The *Alivilāsisaṁlāpaḥ* of Gangadhar Shastri can be ranked with the best of Sanskrit classics. Khiste describes Gangadhar Shastri as Vāgdevatāvatāra Śrīharṣa, one of the greatest poets and philosophers from India. His is not an isolated example or an exception either. Vāñchānātha, a great pundit of his times in the eighteenth century had composed a unique poem *Mahiṣaśatakaṁ* (A century of verses on the buffalo) and G.C. Pandey in his *Bhāgīrathī* weaves excellent poetry with complex imagery and subtle emotions. There are several other poems of epic proportions by these pundits which furnish a specimen of extraordinary poetic creativity in Sanskrit during the past two centuries.

The tradition of pundit-poets in Sanskrit continues till this date. Even Rahul Sankrityayana, the Mahāpundit and a rebel amongst the pundits, composed prose and poetry in Sanskrit. Very strangely and interestingly, he gives accounts of his daily reveries in Sanskrit prose and his poetry in Sanskrit is marked with an intensity of feelings and devotional fervour.

Considering productions of very high quality as literary pieces by the pundits, it is difficult to agree with the view of Sheldon Pollock who finds 'literary orphany' after 1830 in Sanskrit and believes that Sanskrit culture survived merely in 're-inscription and re-statement.' He also finds this creativity as a 'nostalgic ceremony' because it happened as a result of 'periodic rebirths' and 'forced re-births'. Such generalizations appear surreptitious considering the spontaneous overflow of literary writings in the pundit-tradition itself.

The pundits could connect with the regional literature, many of them, unlike Kavindracharya Sarasvati, who felt it shameful that he had to write in Vraj Bhāṣā[33], Pundits like Ambika Datta Vyas, Sudhakar Dwivedi and others were carving a niche as poets or authors in Indian languages as well. Sheldon Pollock is right to a certain extent when he says – 'The idiom of a cosmopolitan literature, gradually died, in part because cosmopolitan talk made less and less sense in an increasingly regionalized world' (Pollock: 2001: 417), but the pundit could connect himself with both – the cosmopolitan and the regionalized, the modernity failed to locate him and to visualize his connections. Several pundits like Ambikadatta Vyas, Ramavtar Sharma, Kerala Varma and a host of others were devoted to creative writing in regional languages – even in Brijbhāṣā and Bhojpuri. Pundits like Kerala Varma brought Sanskrit classics to the doorsteps of common people by their translations in regional languages.

Ramkrishna Kavi used to write poetry in Sanskrit and Telugu. He worked on Telugu manuscripts, discovered epigraphical records in Telugu and edited twelve Telugu works of forgotten poets, translated seven Sanskrit plays in Telugu. *Kaliṅgasena*, a Prakaraṇa of ten acts and *Vatsarājacaritamu*, a novel as well as two prabandhas – *Mṛgāvatī* and *Vasantavilāsamu* – all in Telugu, are his original contribution to creative writings. As a musicologist and critical text editor of Telugu works, Kavi is known as the *Telugu-tātha* – the grandfather of Telugu).

There were pundits during the nineteenth and early twentieth century who adopted Hindi and dialects for teaching śāstras, and they also were enriching MIL by their creative writings and translations. Dayanand mostly pursued his *śāstrārthas* through Hindi. Giridhar Sharma Navaratna had pleaded with Mahatma Gandhi to adopt Hindi for carrying out the freedom struggle, and Gandhi appreciated his point. Pundits brought periodicals and new papers in Sansksrit as well as in regional languages. Navratna translated *Rubiat* of Omer Khayyam and *Bhramaragīta* of Nandadasa from *Brajabhāṣā* in Sanskrit. He used the same metres of orginal poem (Rolā and Dohā) in

33 *Brijabhāṣā karatā āvat lājā, kīne granth parāye kājā – Kavīndrakalpalatā,* of Kavindracarya Sarasvati, p. 1, v. 13.

this rendering. He also translated Goldsmith's poem *The hermit* as *Yogī* in Sanskrit, and *Bhāminīvlāsa* by Paṇḍirtarāja Jagannātha in Hindi.

Giridharlal Shastri, another very traditional pundit from Rajasthan, had acquired fair knowledge of several MILs like Hindi, Urdu, Persian, Bangla, etc. He translated poetry from Sanskrit and Persian into Mewari.

Most of the pundits of Kashi, Kolkata, Pune and other centers of traditional learning were skilled in versification. It is said that a pundit from the south came to Kashi and challenged the pundits there for *śāstrārtha*. His condition was to have the debate in verses composed extempore. Maharaja Prabhu Narayan Singh of Kashi called Gangadhar Shastri with a request to accept the challenge. But Gangadhar Shastri was ill and he sent a message that his disciple, Damodar Lal Goswami is equally fit to meet the challenge. The *Shastrartha* was duly conducted in verses and the pundit from the south was defeated. (Baldev Upadhyaya: 467)

The pundits created their own *tapovana*, they lived like hermits. They could forego any lucrative proposals or tempting offers easily if it involved the slightest compromise with the ideals they believed in. Pundit Gangadhar Shastri declined the Professorship at Calcutta University when he was drawing just forty rupees per month at the Sanskrit College of Kashi and the university offered him five hundred rupees per month. Later, Ashutosh Mukherjee, the Vice-Chancellor of the University of Calcutta offered a Professorship to Shiv Kumar Shatri also with the same amount, which he also humbly declined. Annie Besant sent some amount of *dakṣiṇā* on the occasion of the *śrāddha* ceremony of her father to Kailash Chandra Shiromani, who was so disgusted to find these gifts which he ought not to accept, that he not only sent them back to Mrs. Besant, he also performed the *prāyaścitta* for the sin incurred by him on returning a *dakṣiṇā* (fees). There were pundits like Panchanan Tarkaratna (1866-1940) who returned the honour of Mahamahopadhyaya in protest against the Sharada Act (1929) (Baldev U.: 495).

Pundits could be innovative; they could mobilize the society for a movement. Once a poor Brahmin, who was very keen on getting the ceremony of Jyotiṣṭomayāga approached Gangadhar Shastri to seek his help for the realization of his aspiration. Shastri despite his meager salary, started working for the fulfillment of the aspiration of this man. Profuse sums could be collected and a history of a *śrautayāga* being performed in modern times at Kashi was created due to his initiative.

Pundits as Rebels

There were pundits, like Pramada Das Mitra or Nilkantha Gore, who even rebelled against the world of the pundits. Out of their utter disgust for the fundamentalism in Hindu ideologue, Rama Rai Basu, Nilakantha Shastri Gore and puṇḍitā Ramabai embraced Christianity. Basu and Gore wrote demolishing critiques of Hinduism (Hira Lal Shukla: 32).

There have been dialogues, differences and even altercations between the western Orientalists and the pundits during the nineteenth and early twentieth century in India. For the understanding of texts western scholars were still dependent upon the pundits of 'the true India type.' Pramadādāsa Mitra who worked under Thibaut developed a rebellious attitude towards the western scholars. So did Shyamji Krishna Verma. Thibaut criticized Pramadādāsa Mitra for being overtly partial to the pundits. Mitra also refuted the view of so-called Āryanisation.

During the last decades of the nineteenth century, Kashi and Calcutta became centres of vigorous intellectual exercises provoked by the onslaught of orientalism. Pramadādāsa Mitra was one of the most vocal members of these groups. He came from a Bengali merchant family settled at Banaras and had served as Assistant Anglo-Sanskrit Professor in Banaras College teaching English through the medium of Sanskrit to the traditional students there. Working in close association with R.T.H. Griffith, the Principal of the college and other European scholars there, he was instrumental in revising the English translation of *Sāhityadarpaṇa* by J.R. Ballantyne. However, he developed sharp differences with the European orientalists later, much to their dismay. When George Thibaut proposed to introduce the works by modern orientalists like Jon Muir, Max Müller and H.T. Colebrooke in the syllabus for improvement of Sanskrit studies in the college, Pramadādāsa launched an angry protest. He wrote that 'even a most confident and learned European Sanskritist will not deny that he has yet to learn a good deal about the numerous philosophical systems of India' and for a deep understanding of texts these scholars were still dependent upon the pundits of 'the true India type'[34] Thibaut criticized Pramadādāsa for being overly partial to the pundits. Mitra also refuted the view of Āryanisation and European scholars' view of Vedic deities in his letter to the editor of the *Pundit* (November 1876).

European orientalists, imbued with colonial mentality, often exploited the pundits. They learnt the texts from the pundits, translated them with the help of the pundits, but the wages for the pundit were much less than what a European in the same institution for the same job would be getting. Hence, the dialogue between the two some times was

34 Letter of Pramadadas Mitra to the Director of Public Instruction dated 2nd April, 1884 in UP State Archive Lucknow cited in *An Intellectual History of India* by Michaels Dodson p. 45.

disrupted. The protest of Pramadadas was also symbolic. It was not only a statement against the imposition of European ways, against the colonial ego as well.

In 1867 Max Müller had published an advertisement in *The Pundit* of Banaras inviting subscriptions to his edition of *Ṛgveda* with an explanation of the whole scheme of translation. The advertisement drew sharp reactions from traditional scholars. Responses from several pundits, including the rejoinder by Pt. Shiv Prasad in Sanskrit were subsequently published in *The Pundit*.

Pundits reformulating Pedagogies

Sometimes the pundit is viewed to be living in an isolated ivory tower of his śāstric learning and that any attempt to confront him with new patterns of Pedagogy will be disastrous. Presiding over the third session of the AIOC held at Madras Ganganath Jha had given a warning note – "I would beseech you gentleman, at least those of you who are in power in this department – not to try to modernize the pundit or the Maulavi. If you modernize him, he will disappear." (Patel and Bhate: 26).

Dr. Jha is right in the sense that a deliberate attempt to modernize the pundit will simple be devastating. However, the pundit tradition itself has remained vibrant and receptive to new movements.

Sir Ramakrishna Gopal Bhandarkar was one of the harbingers of the new era of intellectual revival. He initiated scientific and critical studies on ancient Indian history and Sanskrit literature. Bhandarkar Oriental Research Institute, which was founded on 6th July 1917 stands as a monument of his enormous work. Ishwar Chandra Vidyasagar in Bengal and Bhandarkar in Maharashtra were composing manuals for the study of Sanskrit grammar at the same time they were interpreting the past in terms of the present. Both of them were actively involved in various activities of social reform. Bhandarkar drafted the first comprehensive account of the linguistic development in India from the language of the Ṛgveda to the modern vernaculars of northern India. He compared Pānini to Euclid. His work on *Vaisṇavism, Śaivism and Minor religious Systems* was published under Grundriess der Indoarischen philology und Altertumskunde. His legacy was carried forward by scholars like R.N. Dandekar (1909-2001).

The works of Swami Karpatriji (Swami Hariharanand) present the orthodox views with fresh interpretative designs.[35] Sudhakar Dwivedi and Bapu Dev Shastri revolutionized the whole Indian Astronomical system. They were adept in modern

35 *Vedārthapārijāta* (in two volumes), *Vedasvarūpavimarśaḥ*, *Vedaprāmāṇyamīmāṃsā*, *Śrīvidyā-ratnākaraḥ* and *Bhaktirasārṇavaḥ* (all in Sanskrit), *Vicārapīyūṣa, Bhaktisudhā, Śrīmadbhagavattattav, Rāmarājya aur Marxvāda, Rāmāyaṇamīmāṃsā* etc. (in Hindi).

mathematics as well. Lancelot Wilkinson[36], the Political Agent at Sehore in Madhya Pradesh was impressed by the accomplishments of Bapu Dev Shastri. Besides writings several new texts on Indian astronomy in Sanskrit and Hindi, Bapu Dev Shastri also authored texts on Trigonometry in Sanskrit and earned the rare honour of being given the honourary membership of the Royal Asiatic Society of London (Baldev: 193). He gave a new system of *Pancāṅga*. Rajeshwar Shastri Dravid took up the challenge of founding the department of *Arthaśāstra* – study of Ancient Indian Polity, Governance and Diplomacy. He also initiated comparative studies of the western philosophers of political science, His lectures were documented and published after his demise by his disciples. *Vaidikasiddhāntarakṣiṇī* – his commentary on Kauṭilya's Arthaśāstra along with the sub-commentary on Jayamaṅgalā are his novel contributions to the study of Kauṭilya's text.

Even in the educational institutions formed to provide modern education, the idea was to disseminate knowledge through vernaculars. As a result a number of knowledge texts from English were translated in Persian, Arabic and Bengali. At Calcutta Madrasa, modern subjects like Anatomy, were introduced in 1827 (Sen, Amiya P.: 125). In *Saṁvādakaumudī*, a Bengali paper published by Rammohan, a series of essays and articles on scientific subjects appeared.

Elphinstone Institute of Bombay emerged as one of the leading educational centres. Bal Shastri Jambhekar and Dadabhai Nauroji had served this Institution. It was the alma matter of Justice M.G. Ranade, Justice K.T. Telang, Pherozshah Mehta and many others. Bombay Literary Society was started on 26th November 1804 and in 1829 the society was transformed into the Bombay branch of Royal Asiatic Society and continued to flourish under the guidance of distinguished European scholars. John Wilson worked as its President from 1835.

Pundits prepared themselves to draft new curricula and prepare textbooks, preparing dictionaries from Sanskrit into vernaculars. In Bengal, Taranath Tarkavachaspati and his illustrious son Jivanand Vidyasagar created an era in the publication of knowledge texts and textbooks (see their biographies in Part I here). In Bengal, pundits significantly collaborated with European scholars like Wilson in preparing Sanskrit-English dictionaries. In Maharastra, many pundits worked hand in hand with captain Molesworth on the preparation of Marathi-English dictionary, and with figures like Major Candy in preparing textbooks in Marathi (Deshpande M.M. in Michael Axel: 124). Pundits at Kashi, Calcutta and Maharastra also started writing knowledge texts in vernaculars. The nationalist leaders, educationists and Sanskrit scholars at Pune,

36 This Wilkinson had called an assembly at Sehore (now in Madhya Pradesh) to discuss the caste system, *Laghuṭaṇka*, a text written by Subaji Bapu, a so-called pundit, was a text prepared on the basis of the discussions in this assembly. It is a rejoinder to *Vajrasūcī* of Aśvaghoṣa.

including even traditional pundits – all joined in the creation of institutions like New English School in 1880, Fergusson College in 1885 and establishment of Deccan Educational Society in 1884. G.K. Gokhale had declared on 18th December, 1903 that 'in the present circumstances of India, all western education is valuable and useful' (Deshpande M.M. in Michael Axel: 133).

The First Book of Sanskrit and the *Second Book of Sanskrit* prepared by R.G. Bhandakar for teaching grammar and *Kusumamālā* and *Student's Guide to Sanskrit Composition* compiled by V.S. Apte went a long way for the augmentation of Sanskrit education. Kirloskar's *Gadyapadyāvalī* came in 1876.

Anant Shastri Pendharkar was appointed as Shastri at Deccan College. He was a contemporary of Keilhorn, who became Professor in this institution at a young age. Eager to continue his studies of Sanskrit *śāstras*, Keilhorn studied with local pundits, Anant Shastri Pendharkar being one of them. This is was somewhat an odd situation and it led students to compare the traditional and modern methods. Kielhorn could never teach without the textbook in his hand and would avoid teaching if he forgot his book at his home. On the other hand, Anant Shastri would never hold a book while teaching, but he would use his hands for doing other works like cutting beetle nuts.

The unusual habits of the pundits and sophiscated ways of the modern scholars led to comparisons between them and the students would sometimes make a fun of the 'shastris' at institutions like Deccan college (Deshpande M.M. in Michaels Axel: 126-27).

R.N. Dandekar judiciously sums up the whole scenario of the confrontation of the pundits with modernity and colonial powers – "Since about 1870, Indian scholars, who had been trained in the newly Universities and who had thereby become acquainted with the methodology and research of western scholarship, began seriously to cultivate Indological studies in their own country. : But they seem to have started with an inferiority complex. On the other hand, they felt rather inordinately proud and jubilant at the new theory that the Indians belong to the new stock as the Europeans, and on the other, they were always on the defensive against the patronizing and mildly contemptuous attitude of the European scholars, : and thereafter in order to counteract that attitude, indulged in self glorification by making exaggerated claims about their ancient heritage:. But the most significant development was that the Indian no longer remained a passive object, like guinea pigs in scientist's laboratory, to be dissected and studied and studied by European scholars." (Dandekar:1978: 7-8, cited by Deshpande in Michaels Axel: 138)

Many of the traditional pundits who had reservations about the research methodology of European scholars, and even ridiculed their ways, gradually started

appreciating their critical and analytical acumen. Madhav M. Deshpande cited an example of Vaman Shastri Islampurkar from Maharashtra, who had explicitly given vent to his misgivings about western methods of studying a text in his introduction to the 2nd edition of his Meghadūta in 1889, was reconciled to these very methods and aptly used them in his edition of *Paramārthasaṁhitā* and *Navasāhasāṅkacarita* published under Bombay Sanskrti Series. (Deshpande M.M. in Michaels Axel: 146)

Shankar Pandurang Pandit is a glorious example of a happy combination of traditional methods of śāstric learning and modern methods of textual criticism. He prepared critical editions of numerous Sanskrit texts. His edition of *Mālavikāgnimitraṁ* (BSS, VI) with notes in English was based on seven manuscripts. *Raghuvaṁśa* (BSS, V) was edited with the commentary of Mallinātha. He prepared a critical edition of Kālidāsa's *Vikramorvaśīyaṁ* based on eight manuscripts and published it with extracts from two commentaries. Likewise, Shankar Pandurang Pandit also prepared the critical editions of several Prakrit texts – *Gauḍavaho* of Vākpatirāja, *Kumārapālacarita* (in collaboration with Pt. Shiv Ram Shastri Taṭake), and *Dvāśrayakāvya*. He also worked on the *abhaṅgas* of Tukārāma. He was also working on editing and translating Ṛgveda into English and Marathi. This work was brought out in five volumes in a periodical named *Vedārthayatna*.[37]

The Pundit creating the bridge across the sea of Disputes

In the wake of the renaissance in India during the nineteenth century, pundits started moving out of their narrow world, prepared themselves to enter into a dialogue with the officers of the East India Company as experts and peers in Ancient legal systems.

Warren Hastings became the Governor-General of Bengal in 1773. His tenure was raged with controversies and he had to leave India in an unpleasant situation. However, Hastings had initiated a process of entering into a dialogue with the pundits of his times and also promoting the study of Sanskrit by his colleagues for administrative reasons. He was very enthusiastic about getting a compendium of Hindu law prepared by the pundits. Jagannath Tarkapanchanan was supposed to chalk out the plan and modalities for this gigantic project. He was brought to the government house in Calcutta with a military band played in his honour. *Vivādarṇavasetu* (A bridge on the Sea of Disputes) was the outcome of his efforts and the teamwork of the pundits. Michael Dodson refers to the employment of the well-known pundit Bāṇeśvara Vidyālaṅkāra in 1773 to work for the first legal digest brought out under the auspices of the East India Company. He was hired from Maharaja Nabakrishna, whom Dodson describes as 'a prominent

37 Details and controversies about this work have been discussed elaborately by S. Bahukar in his write up on Shankar Pandurang Pandit (Dalai: 593-603)

merchant and a *bania* working for Lord Clive. Nabakrishna maintained a *sabhā* of pundits and poets. Later Rādhākānta Tarkavagīsh and Jagannath Tarkapañchānana were also hired to prepare the second legal digest. Radhakanta Tarkavagish also composed *Purāṇārthaprakāśa* for Hastings (*Orientalism, Empire and National Culture,* Foundation: 49-50).

Vivādārṇavasetu was a voluminous compendium comprising 21 parts. Hastings could not find any scholar to translate it from Sanskrit into English (*Sanskrit Vāṅmayakośa*, I: 380). It was first translated into Persian, and from the Persian version an English rendering was prepared. The translation was printed in 1770 during Hasting's regime under the title 'A Code of Gentoo Law'.[38] A German translation of the English rendering of the Persian version appeared in 1778.

Winternitz names two different translators of *Vivādārṇavasetu* from the Persian into English – Nathaniel Brassey Halhed and Rud Eric Raspe. William Jones also started translating *Vivādabhaṅgārṇavasetu* under the title the *Digest of Hindu Law* which was completed by H.T. Colebrooke after his death and printed from Calcutta in 1798. The whole text is based on the commentary of Jagannātha Tarkanpancānana, 'the most widely respected Hindu jurist in eastern India during the late eighteenth century' (*Anxieties of Distance*: 10).[39] Distilling rules from the *Dharmaśāstra* many other texts were brought out (*Anxieties of Distance*: 12-13).[40] The pundits also served as Hindu law officers to interpret the rules. This was the beginning of a new dialogue across the bridge on the sea of controversies.

East India Company availed the services of several other pundits for preparing the manuals like *Vivādārṇavasetu* and *Vivādabhaṅgārṇavasetu*. Soon there was a flood of new texts on *Dharmaśāstra* by the pundits. Kriparam Tarkavāgīsha was also employed by Hastings. He authored *Navyadharmadīpikā* (Sanskrit Vāṅmayakośa I: 299). *Vivādabhaṅgārṇava* was authored by Jagannātha Pundit during 1792-94, while Śrīdhara composed *Vyavaharadaśaślokī*. Pundit Durgaprasad wrote a commentary on this work (1825) and A.C. Burnell translated it in English (K. Sachchidanand Murty: *Philosophy in India*, p. 116).

This opened the possibilities of dialogue between the pundits and the Europeans. There were scholars like William Jones, Max Muller, Byllantine, Muir etc. who were impressed by the accomplishments of the pundits. Many of them were benefitted from their knowledge and wisdom.

38 The word gentoo is derived from the Portuguese gentio, meaning the Indians as distinct from the Mohammadans. (Winternitz, vol. I, Intro: 8)

39 Anxieties of Distance, p. 10

40 *Ibid*, pp. 12-13

Pundits Vs William Jones and Other Orientalists

Sir William Jones (1746-1794) came to India in 1783 to assume the charge of a superior judge in Calcutta. To Edward Said he was a poet, Jurist, a classicist and indefatigable scholar 'whose powers would recommend him to such as Benjamin Franklin, Edmund Burke, William Pitt and Samuel Jonson.'[41] Before he arrived in India, Jones had mastered several European languages along with Arabic, Hebrew and Persian. "The figure of Jones functioned – and continues to function – as a reassuring vindication of British rule.'[42]

Asiatic Society of Calcutta was founded by Jones the same year he arrived in India. It has been a premier Institution in India for Oriental Studies and has produced creditable research works. Impressed by the quantum and quality of its publications and deliberations, O.P. Kejariwal chose to work on the contribution of the Asiatic Society to oriental learning for his doctoral dissertation, where he concludes – "without the Asiatic Society and work of scholars like William Jones, Charles Wilkins, H.T. Colebrook, H.H. Wilson, W.H. Mill, George Turner, James Princep and others, knowledge about India and her rich past would not have been what it is today" (Kejariwal O.P.: 221).

Subsequently, the Asiatic Society even became a platform for the research work of Indian scholars who were challenging the prejudices and hegemonic notions of the European scholars. One hundred years after its establishment, Rajendralal Mitra became the President of Asiatic Society. He has been an icon in the whole intellectual and political movement that was struggling hard to establish an Indian identity and challenging the Euro-centric interpretations of Indian culture. He criticized Weber's view that *Rāmāyaṇa* was composed under the influence of Homer's Iliad and wrote sarcastically: "Alexander during his three week's stay in Punjab taught the Indians according to different authors, the art of preparing male dresses, the mode of piling bricks and stones for buildings, the principles of architecture, the plan of harnessing horses, writing, drama, astronomy, philosophy and all and everything that convert a race of naked savages into civilized men, and it would be preposterous to suppose that he would not leave behind him a copy of the old Homer for the edification of the Indians" (Rajendralal Mitra: *the Homer of India*, Mookherjee's Magazine" I: (1872: 53).[43]

Like William Jones. H.H. Wilson had developed relationships with pundits during his stay in India. It was with their help that he could produce a translation of *Meghadūta* in 1814. Wilson was an influential figure; he served as a secretary to the Asiatic Society in Calcutta from 1811 and in 1823 became the secretary to the Government's Central

41 Orientalism: Edward Said p. 77

42 India Inscribed: European and British Writing on India, p. 192

43 Quoted by Andrew Sartori: Beyond Cultural Contact and Colonial Discourse, Intellectual History fo India, p. 72

Committee of public instruction, where he was a leading advocate for the promotion of Sanskrit education in India. He wanted to encourage Sanskrit learning for the uplifting of Indian society. He pleaded for encouraging Sanskrit studies, to enable the Indians to better understand their own culture and literature. He utilized his stay at the Banaras Sanskrit College during 1819-20 to prepare for the Bodon Professorship and also acknowledged that the oriental pundits of the city 'afforded him valuable opportunities for improving (his) knowledge of Sanskrit" Wilson's Dictionary *of Sanskrit and English* was translated and amended and Enlarged version of the original compilation that was prepared by 'Learned Natives for the College of Fort William', under the supervision of pt. Raghumani Bhattacharya.

A creative and fruitful exchange of ideas between the western orientalists and Pundits from India became the mark of this age. Rammohan Roy used to consult the Sanskrit-English Dictionary of Jones,[44] and also used Colebrooke's translation of Hindu legal texts in writing some of the acts on property rights' (Sen Amiy, p.: 16-17).

Years after, confronted by the formidable Macauley, the pundits could think of none other than H.H. Wilson as their savior and they approached him for the redress of their grievances. While the pundits had helped Wilson, Wilson could not help them. The pundits had set high hopes in Wilson.[45] They thought that having learnt Sanskrit texts with them at Calcutta and devoted to Sanskrit learning, he is sympathetic to their cause and do something to save them from the disaster. Wilson certainly had high-level connection when he came to India and stayed at Calcutta and Varanasi. But he could not become a savior for the pundits. He gave a flowery and pathetic response in Sanskrit poetry to Tarkalankar, which did not even give any kind of assurance.[46]

44 I am not aware if Jones prepared a Sanskrit-English Dictioanry. It could be H.H. Wilson's Dictionary.

45 Tarkalankar's letter concluded with this invocation.

गोलश्रीदीर्घिकाया बहुविटपितटे कालिकातानगर्यां
निःसंगो वर्तते संस्कृतपठनगृहस्थः कुरंगः कृशाङ्गः ।
हन्तुं तं धीरचित्तं विधृतवरशरो मैकले व्याधराजः
साश्रु ब्रूते स भो भो विल्सन् महाभाग मां रक्ष रक्ष ।।

(In the city of Calcutta, on the bank of the pond of Golpark surrounded by several trees, the antelope of Sanskrit learning remains dismayed and feeble. Holding the arrow in his hands, Macaulay, the king of hunters is approaching with intention to kill him – the patient-hearted one. With tears in eyes, this antelope calls upon you – O Mr. Wilson, protect me, protect me!)

46 Wilson wrote –

निष्पीड्यापि परं पदाहतिशतैः शश्वद् बहुप्राणिनां
सन्तप्तापि करैः सहस्रकिरणेनाग्निस्फुलिङ्गोपमैः ।
छागाद्यैश्च विचर्वितापि सततं भ्रष्टापि कुद्दालकै–
र्दूर्वा न म्रियते कृशापि नितरां धातुर्दया दुर्बले ।।

(Continuously trampled by hundreds of feet of numerous animals, Burnt by the Sun of thousands of beams with his gleams burning like fire, Always eaten up by goats etc and dug by spades, the dūrvā grass does not die, God has pity on the weaklings)

Jaygopal and Prem Chand Tarkvagish had developed a close relationship with H.H. Wilson, and they continued to correspond with him when he moved to Oxford. Prem Chand Tarkavāgīsha was initiated to write a commentary on Kālidāsa's *Raghuvaṁśa* by him. In his letter, Jaya Gopal described Macaulay as a hunter set to kill the Swans of Sanskrit education.[47] Wilson had responded to him in the same vein.[48]

As a result of the growing contacts between the pundits and the European scholars, many knowledge-texts from English were translated into Sanskrit. A treatise concerning the principles of human knowledge by Berkeley was rendered under the title *Jñānasiddhāntacandrikā*. Madhusudan Tarkalankar wrote a grammar book of English in Sanskrit -*Iṅglaiṅḍīyavyākaraṇasāraḥ* (1835). Pt. Vinayak Bhatta in *Aṅgrejacandrikā* (Madras, 1801) and *Itihāsatamomaṇiḥ* produced books of history in the modern sense of the term. Attempts to create an understanding of European wisdom were made by the pundits. Lock's Essays concerning Human understanding were translated under the title *Mānavīyajñānaviṣayakaśāstram*. Even the English missionaries started writing in Sanskrit for the propagation of Christianity. Rozario published a monograph on a dialogue between a Brahmin and a Catholic entitled *Brāhmaṇaromanakaitholikasaṁvādaḥ*. Ram Roy Basu vehemently criticized Hinduism in his *Īśāīvivaraṇāmṛtam* and *Jñānodaya*. Around two dozen of translations or adaptations of the Bible came out during the nineteenth century. There were debates between the missionaries and the pundits, and there were dialogues between the pundits and the western orientalists. The pundit had the chance to prove himself with his knowledge and argumentative skills.

The world of pundits however, started shattering with the arrival of Macaulay on the scene. The pundits were on the losing ground before the political power and colonial bias.

The event of Max Müller's Ṛgveda taken up for correction of its manuscripts by the Brahmins of Pune, but untouched by them and read by a non-brahmin in an assembly has been recorded by Nirad C. Chaudhury and other biographers of Max Müller. Chaudhury also records that Martin Hague had written a letter to Max Müller apprising him of the proceedings of this assembly (Chaudhury N.C.: 263).

47 अस्मिन् संस्कृतपाठसद्मसरसि त्वत्स्थापिता ये सुधी–
हंसा:कालवशेनपक्षरहिता दूरं गते ते त्वयि ।
तत्तीरे निवसन्ति सम्प्रति पुनर्व्याधास्तदुच्छत्तये
तेभ्यस्त्वं यदि पासि पालक तदा कीर्तिश्चिरि स्थास्यति ।।

48 विधाता विश्वन्निमाता हसस्तत् प्रियवाहनम् । अत: प्रियतरत्वेन रक्षियति स एव तान् ।।
अमृतं मधुरं सम्यक् संस्कृतं हि ततोऽधिकम् । देवभोग्यमिदं यस्माद् देवभाषेति कथ्यते ।।
न जाने विद्यते कि तन्माधुर्यमेव संस्कृते । सर्वदैव मसुन्मत्ता येन वैदेशिका वयम् ।।
यावद् भारतवर्षं स्याद् यावद् विन्ध्यहिमालयौ । यावद् गङ्गा च गोदा च तावदेव हि संसकृतम् ।।
Pundits in a Changing Environment, Samita Sinha, Sarat Book House, Calcutta, 1993, p. 161

However, this should not lead us to suppose that it was colonialism and the British administration that became the harbingers of modernity in India. The dawn of the new age would have come eventually without them. The British did not even initially impose English education and English language in the educational system. There was an inherent urge in the society to be acquainted with the European culture and their language and literature. Hindu college, set up in 1817, which provided modern education was opened at the initiative of the group of educated Bengalis much before the advent of Lord Macaulay. Even the British officers noted that the natives have shown an inherent desire to learn English and have gone to considerable expenses for that purpose' (Sen, Amiya: p. 17).

Failures in Dialogue

Did the pundit fail in entering into a dialogue with his counterparts and fellowman; or the others failed to properly assess and understand him? The hindrances in entering into a fruitful dialogue with pundits are also to be ascribed to the inability of the aliens to shun their prejudices and to open their frontiers to receive him. Ballantyne writes about the woos of a European researcher trying to learn Sanskrit grammar from a pundit:

> "It would not be easy to imagine a prospect more probably pregnant with plague, perplexity and disappointment, – in a small way –, than that of a person of mature years, who having some leisure at his disposal, and being commendably inclined to employ it not unworthily, shall resolve to commence studying Sanskrit with a pundit. Let the parties be supposed qualified to converse together with facility on ordinary topics: – the English man has his share of education, and the pundit is a first-rate grammarian. Why should there be any special difficulty in the way of pundit's communicating the knowledge required? This is the question which is here proposed – not exactly to answer but to investigate. The difficulties stand in the way, those know to their cost who have read with the pundits."[49]

The European here have failed to learn from the pundits, because the pundit is teaching *Vyākaraṇa* and he is trying to learn grammar from him. On the other hand, Jones could learn Sanskrit from a pundit in three months.

The Decline

Studies in some of the *śāstras* were losing prominence towards the close of the nineteenth century. In Mithila there used to be as many as 900 *Naiyāyikas*, and during the reign of Maharaja Rameshwar Singh there only remained three. Jha regrets that the old types of pundits with vast and deep erudition were disappearing under the influence

49 J.R. Ballantyne: The Pundits and their Manner of Teaching, The Paṇḍita, i.10 (March 1, 1867), pp. 146-149 rep in Pandit Revisited, 1991, p. 45, pp. 44-82.

of the examination system. (Jha: 105). Macaulay's policy on education left the pundits in dismay. Har Prasad Shastri sums the whole scenario during those days:

> "I have seen with my own eyes in 60s and 70s of the last century, how the Sanskrit tols became empty and English schools flourished. : My father died in 1861 and the charge of distributing honouraria to learned pundits assembled on religious, festive and social occasions in our neighborhood devolved upon me though I was then very young. I remember in 1864, there was a tolerably big assembly in my neighborhood and I distributed honouraria on behalf of the master of the house, to one hundred pundits, all engaged in teaching Sanskrit in their own residences from Navdwipa to Culcutta on both the sides of Ganges. Fourteen years later in 1878, on the occasion of the *shrāddha* ceremony of the father of our great novelist famous Bankim Chandra Chatterji, I was requested to ascertain how many Pundits were engaged in teaching in their residences within this area, I found only 26, a fall of 74 in 14 years.
>
> "After quelling of the mutiny, a feeling of despair took possession of the Indian mind that the old Indian literature, old Indian Sciences and arts whether Hindu or Mohemmedan, would perish, and that at no distant future. The situation was really desperate. Manuscripts were perishing in heaps in the houses of Pandits who were the leading educationists of the past generations, or were being carried to all parts of Europe as the last remnants of Indian culture.
>
> "The way manuscripts. have been dissipated and destroyed in the house of the Pundits is simply a dismal story. A Pundit who in the early years 19th century was a great educationist and considered his manuscripts to be his great treasures and housed them in the best room of his house, carefully dried them in the Sun after every rainy season, kept them tightly packed in thick cloth, died. His son who had learned A, B, C read Murray's spellings-book and the Azamgarh English Reader, had secured a small berth on the local collectorate where his pay and perquisites, fair and unfair, amounted to at least ten times what his father could have ever earned. He saw no good in the manuscripts and removed them from the best room in the house, first to the store – room and then to the kitchen where a thick coat of soot enveloped the whole collection. The house-wife who was greatly troubled for dry fuel, for preparing for husband's early meal, discovered that the manuscripts were kept between two wooden boards. These she exploited for the purpose of fuel, but could not use the paper or palm leaves for the same purpose, because there is a superstition that the paper or palm leaf on which there is any writing is the very self of Sarasvati and should not be consigned to fire. The papers got mixed up when the boards and the strings fastening them were

removed and became a heap which in the course of a year or so were thrown in the kitchen garden, there to rot."

"Some old pundit apprehensive of the fate of his old valuable manuscripts in the hand of children who would not care for Sanskrit threw them in the Ganges, thus giving the river goddess the most valuable offering he could make. At Navadwīp I have seen heaps of manuscripts rotting on the road side. They are often used as waste paper to cover holes in thatched roofs, or in mud wall, and often are sold to buyers of waste papers so much to the maund".

Lord Bentinck appointed William Adam for investigating the state of education in Bengal. Adam in his reports voiced the concerns of traditional pundits. He also collected the signatures of several pundits from Calcutta Sanskrit College, as a confirmation of the *vyavasthā* (ruling) on the continuance of the employment of Sanskrit for translating western knowledge texts in it (*Orientalism, Empire and National Culture*: 85).

Har Prasad Shastri echoes the same tale in his address for the fifth AIOC (Patel and Bhate: 51). His narrative is not a single instance. This was a phenomena happening all around the country, eroding values and the whole educational system.

From 1828 onwards, British Government imposed tax on the land which used to be tax-free and the income accruing out of its cultivation went for running the tols and madaras. This further unsettled the indigenous educational system after the introduction of settlement system (*bandobast*) which had already come into force.

The Pundits unite to struggle

Did the pundits make collective efforts? Were they united to face the challenges? Sheldon Pollock cites three instances as 'modest gestures' of collective activity by the pundits during the past few centuries. One is the presentation of the volume of panegyrics titled *Kavīndracandrodaya* by pundits and poets of Sanskrit to Kavīndrācārya Sarasvatī around 1650; the second is the collective petition by the paṇḍās to Warren Hastings and the third is the petition by 800 pundits to colonial officers in Bombay Presidency. While the last two can be dismissed as efforts for petty gains, the first one off course was a momentous event. The Hindu society of north was galvanized when Kavīndrācārya Sarasvatī marched on foot from Varanasi to Agra and met emperor Shahzahan and after considerable arguments prevailed upon him to remove the pilgrimage tax.

What Pollock misses is the continuity of multi-dimensional collective efforts in the pundit-tradition. One noteworthy precedent for the *Kavīndracandrodaya* is the *Nṛsiṁhasarvasvakāvya*, a collection of Sanskrit poetry and prose by more than seventy authors compiled by Saccidānandāśrama for Nṛsiṁhāśrama, a contemporary of Akbar.

Some pundits were worried at the mass destruction of the manuscript-wealth. Har Prasad Shastri cites the example of Pt. Radha Kishan in this context. Radha Kishan wrote a letter to Lord Lawrence, the Governor-General of India in 1868 appealing to take steps for collection and preservation of manuscript Radha Kishan was the son of Pt. Madhusudan of Lahore, who was a priest of high rank there. Sir John Lawrence, the Governor-General was an agent of the British Government at the Court of Lahore and Radha Kishen was on very good terms with him. As a result of his initiative, John Lawrence made a provision of Rs 24,000 per annum for the project on the search for manuscripts and moved the state governments to set operations in their respective provinces for the search of manuscripts. Only Bengal and Bombay Governments entrusted the amount allocated to the Asiatic Societies in their state and considerable work could be done under the aegis of these societies. (Patel and Bhate: 53).

The joint efforts of pundits, seeing the threat to the very roots of the indigenous education system due to the Minutes of Macaulay's Education policy have been described earlier.

There was an agitation by the students of Sanskrit College in Calcutta against Macaulay's policy. The British officers were thrashed. Kailash Chandra Datta a 16 year old student was sentenced to death.

The pundit could understand that he is left alone. He was almost annihilated by the brutal attack from the colonizers and the sweeping effects of modernity on society. But he could recover. The setback also made him resolute for a prolonged struggle that lay ahead. He could adopt all sorts of strategies – his capability for *praśasti*, his argumentative powers, and his intellectual caliber. Lastly, a very constructive measure that the pundit adopted was to be associated with the print media. Armed with the power of the press, he could create a history, which is ungratefully forgotten. There were momentous and miraculous happening in the area of publications.

During the first decades of the twentieth century, there was a flood of eulogies for Queen Victoria and Duke of Edinburgh in Sanskrit. Quite unlike the *praśastikāvyas* of yore, these eulogies also contained complaints on the suffering of the poor in famine. They are not individual petitions, but submissions from the group.

Many Sanskrit pundits were members of the circle of Bhratendu, (Bharatendu-maṇḍala) one of the greatest literary figures in Hindi. Bharatendu presented an anthology of *Praśastis* entitled *Mānasopāyana* in the honour of Queen Victoria. It contained writings in Sanskrit by 66 pundits. Some of the poems in this anthology bring out the milieu and social realities. He edited another anthology under the caption *Sumanoñjaliḥ* and presented it to the Duke of Edinburgh on his arrival in India in 1870. It contained 15 poems in Sanskrit along with many Hindi poems.

In the anthology of poems submitted by Bharatendu to the Duke of Edinburgh on his arrival in India, one of the poems said:

> दीनानां खलु दीनकर्पटभृतां क्षुत्पीडितानां गृहे ।
> दत्वा सान्त्वनकारिणा द्विगुणितं दुःखं त्वदालोकनात् ।।
> (Seeing you, the sorrows of the wretched people, wearing worn out cloths and suffering from hunger were doubled when you approached them for consolation).

Pramadadas Mitra arranged a convention of honourable citizens and pundits of Kashi on the occasion of the coronation of Queen Victoria. One of the resolutions adopted by the gathering was for the preparation of a new text of *Dharmaśāstra*. Pundit Gangadhar Shastri was entrusted with the responsibility of preparing the same. The text under the title *Śāśvatadharmadīpikā* was authored by Gangadhar Shatri. It appeared in the *Paṇḍita* and was published separately also (Khiste: 13).

Soon, the faith in British Raj was shaken and feelings of dejection and despair over the rule of tyranny and oppressions found their expression in this new Sanskrit literature.

The pundits could see the change of times and were also preparing to rise to the occasion. There were epoch-making, enormous and wonderful activities by them on the front of printing and publication. The unparalleled *Kāvyamālā* series was a unique contribution to the publication of Sanskrit texts. Nirnaya Sagar Press created history in the print world. Kāvyamālā series started by the NSP was one of the most gigantic projects on publication of rare Sanskrit manuscripts and it remains a model of excellent editing.

The pundits joined the literary and journalistic movements in vernaculars. They were associated with newspapers in regional languages, and the vernacular press was happily benefitted from their expertise. In Bengal periodicals and new papers like *Bishwa Darpan, Parimalbahini, Sabarthasamgraha, Kalpadruma, Bangabasi, Kalikapur Gazette*, etc. were being edited by the Pundits. They contributed to creating a style of writing reporting. In Bengal tol-Bengali and Bazar-Bengali developed.

Udantamataṇḍa, the first Hindi newspaper, occasionally published new verses composed by the pundit. It also bore a Sanskrit verse as the motto. *Matavālā*, a popular literary organ in Hindi used to be known for its aggressive and unconventional attitude. It was assisted by Sanskrit pundits. *Laṇḍanacaritaṁ*, a century of verses in Sanskrit by Narayan Shastri Gangeya was published in it in 1926. It is a poem of satire on the English men with a pun on the word 'Laṇḍana.'

Indian National Congress made its beginnings in an institution of traditional Sanskrit learning in 1885 (Hira Lal Shukla, preface, p. v).

The achievements of Shripād Dāmodar Satvalekar (1867-1968) appear almost superhuman. He edited and translated a vast corpus of Vedic literature and published it in original along with Hindi and Marathi translations and commentaries which he authored.

Prem Chand Tarkavāgīsha mentioned earlier, used to contribute Sanskrit verses for publication in *Samvādaprabhākara* – a periodical in Bangla, and his verses were brought out as leads in this paper. Many other newspapers and periodicals in Bengali published Sanskrit compositions.[50]

Kedar Nath Saraswat, who used to teach at Shri Ranbir Sanskrit Pathashala under the BHU, founded Sanskrit Sahitya Samaj for the propagation of reformist views in 1953 and started the journal *Suprabhātam*. He was associated with Malaviyaji's move of *Harijanamantradīkṣā* and had also been editing another journal in Hindi, *Kroḍapatra.*

The world of pundits was changing to keep itself abreast of the changing world.

Pundits in struggle

Some pundits, especially those living in Bengal, joined the reformist movements like Atmiya Sabha or Brahmo Samaj. Ramchandra Vidya Vagish (1875-) was one such pundit. Mrityunjaya Vidyalankar was born in 1762 at Midnapore. He used to teach at the *tol* set up in his own house, later he joined Fort Willian College and became a very good friend of Carey. Carey used to take a private lesson from him. He served in the college for 15 years and resigned on the question of the stagnation in his salary. He was held as a colossus figure in Sanskrit learning. He became reputed as a lexicographer, translated several works from Sanskrit into Bengali viz. *Hitopadeśa, Sinhāsanadvātrimśikā* (under the title Batris Simhasa- (1802). *Vedātacandrikā* (1808) is a magnum opus by him. Before Ram Mohan Roy wrote a pamphlet against the burning of widows, a translation of his tract appeared in 1819 published in the Journal Friends of India ((*Last Days of Rajah Ram Mohun Roy*: 103). He is cited as an authority on the subject by Rammohan Roy.

Shyamji Krishnavarma had already made up his mind to fight against British imperialism when he arrived in London in 1897. He served as Sanskrit assistant to Monier Williams. Before going to Britain, he had worked under the reform movement

50 Sinha has cited the following verses –

सतां मनस्तामरसं प्रभाकरः
सदैव सर्वेषु मम प्रभाकरः ।
उदैति भास्वत्सकलः प्रभाकरः
सदर्शसंवादनवः प्रभाकरः ।।
नक्तं चन्द्रकरेण भिन्नमुकुलेष्विन्दीवरेषु क्वचित्
भ्रामं भ्राममतन्द्रमीषद्धृतं पीत्वा सुधाकातरः ।

of Swami Dayanand, and served as Swamiji's 'literary legatee.' He then joined with Michael Davitt in support of the movement of the Irish Home rule Ideologues and also stood in support of Mustafa Kemal Pasha. He edited *Indian Sociologist* and in one of his papers paid tributes to Spencer with a staunch criticism of British imperialism.

Rajendralal Mitra became an icon in the whole intellectual and political movement that was struggling hard to establish an Indian identity and challenging the Euro-centric interpretations of Indian culture. Mitra criticized Weber's view that *Rāmāyaṇa* was composed under the influence of Homer's Iliad.

With his firm protest of the idea of ancient India's indebtedness to Greece in respect of learning the constructions by stone, Mitra was embroiled in a controversy with James Fergusson, even though he acknowledged The Fergusson was the 'highest authority on Indian Architecture'.[51]

Dialogues re-established – Pundit in Technological world/Śāstric learning Vs. Modern Sciences

To what extent the pundits survived before the onslaught of technology and modern scientific developments?

In some branches of traditional learning, the pundits updated themselves by the way of entering into dialogue with modern scientists. They also started using modern equipment and software technologies.

Dialogues with European scholars and British officers also accelerated this process of interaction between traditional learning and modern sciences. Some officers showed particular interest in such inter-disciplinary and inter-cultural dialogues. Lancelot Wilkison, a British Political Agent to the court of Bhopal between 1828 and 1841, had formed a *sabhā* to have discussions with pundits, especially on issues related to astronomy. He was also responsible for promoting the career of pundits like Bapudev Shasshri, whose life and deeds are being taken up in the first part of this work. Wilkinson was stationed at Sehore, a township near Bhopal. He converted the school which functioned close to his residence into a Sanskrit pathashala. The study of *Siddhāntajyotiṣa* was especially promoted in this pathashala. Wilkinson tried to introduce the Copernican system to the traditional pundits through the medium of Sanskrit, so that the study of *Siddhānta Jyotiṣa* in Sanskrit curricula would shift to the Copernican system. Two pundits came into close contact with Wilkinson and helped him in his endeavors – Nrisimha Deva Shastri, a Chitpavan Brahmin from Ahmednagar of Maharastra and Pundit Bapudev Shastri. Wilkison was also assisted by Subbaji Bapu, a Brahmin from Chandrapur in Berar. Subbaji Bapu wrote *Siddhāntaśiromaṇiprakaśa*

51 Andrew Sartori: Beyond Cultural Contact and Colonial Discourse, Intellectual History of India, p. 72.

in Marathi in 1836. Wilkinson published the text. Onkar Bhatta, another pundit of 'Sehore-sabhā' prepared a translation in Hindi, which was published under the title *Bhūgolasāra* from Agra School Book Society in 1840 and reprinted in 1841 and 1881. The first reprint also carried the sub-title *A Comparison of Purānic and Siddhāntic Systems of Astronomy with that of Copernicus.* Endorsing the heliocentric model of universe, and rejecting the purānic geography of flat earth, Subbaji attempted a synthesis of Siddhānta and the Copernican system. This generated a heated debate. Yajñeśvara Sadāśiva Roḍe alias Bābā Joshi Roḍe, wrote *Avirodhaprakāśa* in refutation of *Siddhāntaśiromaṇiprakaśa* showing non-contradiction between Paurāṇic *Jyotiṣa* and *Siddhānta*. He also established the disagreement between Siddhāntajyotiṣa and Copernican astronomy Subbaju responded by writing *Avirodhaprakaśavimarśa*, and Yajñeśvara Shastri replied to him in his *Avirodhavimarśa*. Minkowski presents an analysis of *Avirodhaprakāśa* appreciating Yajñeśvara Shastri's understanding of the Copernican system and its presentation by him as a *pūrvapakṣa*.[52] In his *Virodhamardana*, he even dropped the criticism of Copernican system as a 'mleccha darśana'. Mincowski also notes the promptness of responses and speedy exchanges in an academic debate, out of which four texts were produced in Sanskrit, English, Hindi and Marathi. Though the progressive moves of Wilkinson for modernizing the teaching of *Siddhāntajyotiṣa* with an alignment to Copernican system were thwarted by puritans from Ujjain, Sagar, Banaras, Nagpur and other townships in India. Bapudev Shastri continued his legacy and it was he who modernized the teaching of *Siddhāntajyotiṣa* at Bananas. Minkowski sees this as 'a part of great transformation that overtakes India in the nineteetnth century.'

Revival

Towards the close of the nineteenth century, Kashi was radiating with a new glow. The volumes of *Paṅḍita* were bringing out valuable texts and were also providing a platform for discussions amongst the pundits. A Sanskrit Samaj was established during these days. The meetings were conducted on the first day of each fortnight. Ramkrishna Shastri was the convener. The volumes of pundit cover the proceedings of its conventions of this *Samāj*. The first meeting is covered in the issue of June 1, 1876, of the *Paṇḍita*. The meetings were carried out in a very orderly manner, the proceedings were planned and conducted properly. In the first meeting, there was a long debate between Dhundhiraj Shastri and Gangadhar Shastri about the merits of Harsha and Kālidāsa as poets. Gangadhar Shastri explained the nuances of Kālidāsa's

52 Minkowski Christopher Z.: *The Pandit as Public Intellectual: Conroversy over* virodha *or Insconsistencey in Astronomical Sciences*, article pub. in Michael Axel (ed): *The Pandit – Traditional Scholarship in India*, Manohar, 2001, pp. 84-86).

poetry by citing the passage from *Kumārsaṁbhava* describing Pārvati's penance in rains. The explained how this description instead of being sensuous takes to the sublime heights of spirituality. He was of the opinion the Harsha does not rise to that level. At this Ramkrishna Shastri vehemently objected and said that you cannot dismiss so many extra – ordinary stanzas from the Naiṣadha of Śrīharṣa merely by citing one verse of Kālidāsa. Keshav Shastri and Dhundiraj Shastri were finding faults with Kālidāsa's language and diction. Bal Krishna Acharya spoke in Hindi for Kālidāsa (Paṅḍita, June 1, 1876, pp. 47-49).

Bal Shastri, Bapudev Shastri, and Pramadadasa Mitra attended the meeting held on the first day of the black moon. Keshav Shastri initiated discussions on the omniscience of God. (Paṅḍita, September 1, 1876, pp. 252-60). Shiv Kumar Shastri and Pramadas Mitra intervened. This meeting was held after 15 days on the first day of bright noon. It was attended by veterans like Bal Shatri, Bapu Dev Shastri, Pramadadas Mitra, etc. Keshav Shastri initiated discussions on the omniscience of God. Pramadadas Mitra and others intervened. Bal Shastri though reluctant to speak owing to his bad health was requested to say something.

In all the meetings, convener, Ramkrishna Shastri reported the proceedings of the previous meetings.

Pundits and modernity

Sanskrit periodicals published articles on modern scientific subjects introducing new discourses and terms. *Sahṛdayā* monthly edited by R. Krishmachariar and published from Shrirangam serialized *Sthāvaratattvadarśanaṁ* with English title Elementary Botany on its volumes XIII and XVI brought out during 1909-10. The series was authored by V. Krishmachariar. The lessons were written in the form of a dialogue between two friends – Yajñāśarman and Candrapāla and the conversational form is creatively utilized to explain scientific categories and concepts. It also published a similar series on geography under the title *Bhūgolaśāstraṁ* by A. Kuppuswami, and many articles on various topics related to Āyurveda by Dure Swami Ayangar.

Paṅḍita no II.17 has published the review of the first no. of *Pratnakramanandinī*, a new journal started from Banaras with similar aims. The question has been raised on the queer nomenclature.

Āryavidyāsudhākara by Pundit Yajneshwar Sharma was published around 1886. It gives a resume of the history, culture, and literature of the Aryans. Paṅḍita no. III.32 (Jan, 1, 1869) published a review of this work by A.E. Gough. Gough praises the comprehensive nature of the work and recommends that an English translation of

the same may be brought out for the benefit of English students of Sanskrit (*Pandit Revisited*, pp. 229-30).

Pundit in the Post-Modern World

The dialogues of Pundit Badari Nath Shukla with Dayakrishna and other philosophers led to a search for new horizons in Sanskrit *śāstras*. Pundit Badari Nath Shukla advanced his idea of *Ānandadavāda* in the concept of *mukti* (liberation) in *Nyāya*, as well as his theory of *dehātmavāda* under the framework of *Nyāya-vaiśeṣika*.

Ambākartrī, a commentary on Bhartṛhari's *Vākyapadīyaṁ*, provided the ground for discussions on Bhartṛhari in the context of post–modern theories on language.

Pt. Vidyaniwas Mishra exhibited a remarkable capacity for entering into dialogue with nations and cultures. On one hand, he advocates *Varṇāśrama*-system, on the other, he has opposed the whole concept of racial purity. *From Mideteranian to Ganges* edited by Oscar Pujol comprises the series of discussions between Vidya Niwas Mishra and Rafael Argullol, a Spanish writer and philosopher. This kind of bilateral dialogue between intellectuals, each representing distinct culture and philosophy, happens on very rare occasions. The whole experiment incorporates the best of human intellect where both the discussants look into the inner recesses of the minds of each other, and they can look beyond as well. This experiment by Oscar Pujol could result in a dialogue between 'a representative of critical modernity and a representative of genuine traditions,' leading to their rediscovery in our world. Vidya Niwas Mishra and Rafael Argullol have enlightened each other, have helped each other for introspections and investigations, and shunned all pretensions and prejudices; both have come out with admittances of strong and weak points of two distinct cultures. Mishra admits that a tendency towards 'self-closure' has surfaced on occasions in the tradition of Indian culture, whereas Rafael's deliberations lead to an understanding of the dilemmas and inner contradictions of the west; of the disasters and dangers that lie ahead in the race against time and nature. He can show how the abundance of technology is leading to amnesia and erosion of values. The havoc created by the colonization of nature and colonization of the human world, the futility of greed and desire for possession, and the value of Polyphony – find a convincing footing in Argullol's discourse.

These dialogues are marked with a frank admittance of differences between the interlocutors. The basic differences between the east and the west remain. Both have imbibed the experience of loneliness but in a different way. Vidya Niwas Mishra aptly puts it – 'You arrive at loneliness through all your actions and achievements. We start from loneliness, but we do not want to remain lonely, we want to see ourselves in the other.'

While Rafael overrules the possibility of a dialogue between two diverse cultures, Mishra believes that it is possible to create dialogue across cultures, the very continuity of Indian traditions and their relevance in the modern world would lead to the viability of this kind of dialogue. These dialogues have turned out to be critiques of our times and without taking recourse to the post-modern techniques, they de-construct several ancient and modern myths. The myth of progress, the myth of the golden age, or locating paradise in the past – together with some of the modern myths like the myth of science and the myth of social equality have been dissected through the edge of these discussions. Vidya Niwas Mishra unravels the double standards of the notions of secularism, democracy, and many others. It is here that both Vidya Niwas Mishra and Rafael present a joint memorandum by the way of offering the critique of modern civilization and a warning note on its tending to become faustian.

Mishra's concept of reality 'as an incommensurable vibration' assumes a new significance in the context of modern scientific perspectives and the primordial vibration or *spanda* comes to be viewed in the context of complementariness and inter-connectivity in the universe and the vertical and horizontal hierarchies in the social order. He suggests a new perspective to the whole concept of '*varṇadharma*' by visualizing the connections between four castes and four types of consciousness – *manas* (mind), *buddhi* (intellect), *citta* (conscience), and *ahaṅkāra* (ego). The interactions with Rafael Argullol enable him to review his concepts in contrast to the western idea of the individual and to project the non-anthropocentric view of Indian culture. It is due to the insight of Vidya Niwas Mishra that Rafael has also been able to rediscover some of the basic notions from the western world view and reinvest them with a new perspective. This intensive exchange of ideas between two creative minds has also resulted in the expansion of definitions of many established categories, like knowledge, time, space, and reality. The concepts of reality and the time-space framework have been viewed in all their multiple nature, and new dimensions have been added therein with the reference to the *Nyāya-vaiśeṣika* which views the *avayava* (part) different from the *avayavin* (the whole). In the discussion on various notions of time – objective, spiral, experiential, psychological, etc., Vidya Niwas Mishra spells out the subtle difference between experiential time and psychological time, taking into consideration the aesthetic frame that the former involves. Rafael explains the anarchies of sleeping time and the legislations of time in memory.

This vigorous exchange of ideas has enabled both interlocutors to redefine some of the known categories. Rituals lead to the recharging of man through the re-enactment of the primordial act of creation. A deity is not what he or she appears to be, 'it is that which has been invoked through incantations, according to a particular

process.' To Rafael 'man is a nostalgic animal – with an awareness of scarcity, having the consciousness of separation, of being an alien, an expatriate from a country that is not the one where he was born.'

Vidya Niwas Mishra has created new illustrations, metaphors, and parables. He explains the relation between the micro and the macro and between the human body and the cosmos by the illustration of the leaf and tree, unfolding the view of a bio-centric universe. His discourse contrasts the linear view with a vision of plurality. There are several gods, several centres are perceived, with every centre having several gods in its periphery. There is a continuous shift of centres and peripheries. Mishra spells out the concept of 'cosmic movement' through this idea of moving centres and moving peripheries.

Conclusion

There have been phases of retardation in the pundit tradition. The pundit sometimes receded into the background. The pundit tradition, however, remained vibrant till the first half of the twentieth century. But now in independent India, the pundits like gods, seem to have disappeared. Society by and large seems to be unaware of their presence and the very idea of the pundit. The pseudo-pundits, in the form of astrologers, horoscope-makers, and priests performing various rituals replaced the pundit. Pundits like Badrinath Shukla or Vidyaniwas Mishra are no more here to enlighten the society with their wisdom, what to talk of the legendary icons like Mahāmahopādhyāya Gopinath Kaviraj, Mahāmahopādhyāya Gangadhar Shastri or Mahāmahopādhyāyaya Shiv Kumar Shastri. The wonderful Kāvyamālā series has been discontinued, Nirnaya Sagar Press is closed. Petty publishers are making money by bringing out shabby editions through reprints of volumes of this prestigious series through offset. The enthusiasm aroused during the wake of oriental studies is waning; many institutions founded by the pundits have closed. The Asiatic Societies at Kolkata and Mumbai are continuing, so do the Vedic Samshodhana Mandala at Pune and the Swadhyaya Mandala of Satwalekar at Balsad. The momentous drive which led the pundits to perform miracles during the past two centuries, however, is lost.

But the pundit has not vanished. He has been re-appearing in new forms with revived gusto. V.N. Jha is moving around the country and conducting workshops to teach the texts of Nyāya and Mīmāṁsā. Devadatta Patil is teaching in a gurukul in a small place in Maharashtra and preparing his son to emerge as one of the greatest pundits of our times. Mani Dravid is teaching these systems at Chennai. They are not isolated examples. Then there is a younger generation coming up, learning the *śāstras* and skilled in modern technical devices.

About communicability, the pundit and the modern both have failed each other to some extent, but the process of the failure continued to make them wiser and develop better understandings.

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PART I

Life and Deeds of the Pundits born in the Nineteenth Century

Intensive intellectual biographies of some of the Pundits of Modern India

Prologue

This part of the present volume records life and deeds of pundits born between 1801-1900 CE. The century in which many of the illustrious pundits flourished has been one of the most important periods of world history. The impacts of colonization were weighing heavily on the Indian mind and also an era of renaissance was dawning. The scenario posed crucial challenges before the pundits, and we find them preparing to meet the challenge. They were actors in the historical process and also created history. They substantially contributed to the intellectual and moral upkeep of society. Many of them were living legends. They cast an everlasting impact on the milieu. Their achievements may now appear spectacular. They are now unsung heroes, almost forgotten in the mainstreams of the current scenario.

Anundoram Borooah (1850-1889) was born in one of the most important and one of the most crucial periods of Indian history – seven years before the revolt of 1857.[53] It was the time when the Indian intellect was re-asserting itself. India was preparing to play its role in shaping a new history. A political awareness conceptualizing India as a nation was dawning. The onslaught of a strong European culture leading to a spirit of renaissance and the challenges posed by foreign domination had created an era of resurgence. This was a juncture that imbibed some of the most crucial moments of history and that produced great intellectuals, leaders and social reformers. Bankim Chandra Chatterjee, one of the greatest writers of the past two centuries, had composed his song – *Vande Mātaram* – that resonated and enthralled the audience in the convention of National Congress presided by Dada Bhai Nauroji in 1886 at Kolkata. It was this age that led to the makings of a prodigy of intellect and a scholar of extra-ordinary nature like Anundoram Borooah. Ramkrishna Paramhamsa and Keshub Chandra Sen were his senior contemporaries,[54] and Swami Vivekanand and Rabindra Nath Tagore were his juniors. Vivekanand was to deliver his famous address at the World Parliament of Religions, Chicago four years after Barooah's demise. It was the era of stalwarts like Ishwar Chandra Vidyasagar, Raja Ram Mohan Rai, Rajendra Lal Mitra, Bal Gangadhar Tilak, Vipin Chandra Pal, Dada Bhai Nauraoji, Bankim Chandra and many others alike.

The initiatives of Anundoram Borooah as a social reformer were not in isolation to his vision as a scholar and lover of Sanskrit. Against the tremendous resistance to female education, he established a school for girls at Noakhali. If we locate Anundoram Borooah amongst his peers and contemporaries in west, we find he has more affinity

53 Incidentally, Bharatendu, the greatest literary figure of this era in the history of Hindi literature was also born the same year (1850), and died even three years before Anundoram Borooah's final departure.

54 The former passed away three years before Borooah's death and the latter also died five years before him.

with Max Müller than any other. Max Müller had joined the University of Oxford when Anundoram Borooah was seven years old. Max Müller was victimized by the colonial set of British mind and had to suffer for that. He strongly condemned colonial prejudices that wronged India. He refuted the prejudices spread by James Mill's *History of British India,* and wrote – "I can imagine nothing more mischievous, more dangerous, more fatal to the permanence of British rule in India than for the young civil servant to go to that country with the idea that it is a sink of moral depravity – an ant's nest of lies". It should be remembered here that Max Müller's appointment to Professorship of the Oxford University was deferred as he was not considered to be as devout a Christian as H.H. Wilson and the selectors were afraid that his appointment would lead to the enhancement of the glory of India's heritage.

It is quite interesting to note that like Max Müller, Borroah has also criticized historian Mill in his preface to the first volume of the Dictionary of English-Sanskrit. In the backdrop of this, Anundoram Borooah naturally found an ideal in Max Müller whom he had also personally met in England. When he was preparing his English-Sanskrit Dictionary around 1875, he chose to seek the opinion of Max Müller and send some of the pages of his dictionary to his (Max Müller's) perusal before getting his work printed. H.H. Wilson and Monier Williams were the pioneers in the field of Sanskrit lexicography but Borroah did not contact Wilson or Monier Williams.

Both Wilson and Monier Williams had ulterior motifs for the compilation of their Sanskrit-English and English-Sanskrit dictionaries. Monier Williams devoted himself to the task of preparing his '*Dictionary of English and Sanskrit*' under the patronage of the East India Company in 1851, to cater to the needs of the education policy of the British Colonizers in India. As per the provisions of the statutes of East India College[55], no student could be declared qualified for Indian Service until he could make an intelligible translation from an English passage into one of the oriental languages. This requirement was given much more weight about Sanskrit, and therefore, a good English to Sanskrit dictionary was very much in need. Dictionaries from English to other Indian languages like Bengali, Marathi, and Telugu, etc. had already been brought out before Monier Williams took up the task of compiling his English to Sanskrit Dictionary. In the preface to the dictionary by Moniar Williams, the authorities of the East India College, Heiletbury have hoped that 'this dictionary would meet the requirements, not only that of scholars and philologists but that of the civil servants, chaplains and missionaries

55 The East India College was a college in Hertford Heath, Hertfordshire, England. It was founded in February 1806 as the training establishment for the East India Company. At that time, the Company provided general and vocational education for young gentlemen of sixteen to eighteen years old, who were nominated by its directors to writerships (i.e. clerkships) in the overseas civil service. (Information obtained from Wikipaedia).

also'.[56] They also refer to the efforts of Dr. Carey and Dr. Yates for translating the Bible in Indian Languages, and Mill's history of Christ in Sanskrit dialogues. If Monier William's Dictionary was prepared as an aid to the British who aspired for Civil service in India Borroah's had the natives of his country in his mind when he proceeded to prepare his Dictionary of English-Sanskrit.[57] If Monier Williams aimed at helping the British civil servants, Borroah chose to re-discover the roots of the tradition through lexicography, he located the original meanings of many Sanskrit words by comparing them to their derivatives in modern Indian Languages.[58] In this way his attempt was conformed to the spirit of the renaissance of the nineteenth century. "The object of this work is to explain the niceties of Sanskrit and not English" he proclaims.[59] He therefore decries the tendency to 'murder the idioms of the language' Thus the vision behind creating another English-Sanskrit Dictionary was for utilizing the creativity and inclusive nature of Sanskrit language and literature for India's resurrection and re-awakening and to discover the nuances of Sanskrit diction and beauty as well as the richness of Sanskrit language. It was with the same view that Radhakanta Deb Bhadur and Taranath Tarkavachaspati prepared their voluminous dictionaries, which in fact were one of the most monumental works of encyclopedic nature done in the nineteenth century.

A close reading of Max Müller's remarks that were sent to Borroah as opinion on his (Borroah's) English-Sanskrit dictionary would reveal the subtle hint the great scholar from Oxford has dropped concerning the distinction between the perceptions of Monier Williams and Borroah as lexicographers. "Your dictionary is not simply a Sanskrit-English dictionary mechanically inverted". Max Müller had written to Borroah. No wonder that even one hundred and thirtyfive years after its first publication, the English-Sanskrit dictionary of Anundoram Barooah remains the best source to find proper Sanskrit equivalents.

The biographies and other records of the pundits here would amply testify to their involvement in national renaissance and social movements. It will also bring out their

56 "The learned natives will be averse to receive any new truths which are not imparted by means of the language which they are accustomed to regard as the channel of all truth, and the more uneducated classes are found to be incapable of comprehending new ideas excepting in their vernacular languages, and since it is found that no vernacular language is adequate to express the ideas of religion and science, without borrowing the terms from Sanskrit, the utility of an English-Sanskrit Dictionary will be recognized by all those who have to compose in these dialects, whether in Hindi, Bengali, Uriya, Telugu, Canarese, Tamil, Malayalam or Marathi." (Preface to Monier Williams' Dictionary)

57 See his remarks in the preface to the First Vol. of English-Sanskrit Dictionary (Re-print, 1971) p. xv – "To coin new equivalents, expressive of prominent ideas conveyed by new scientific and philosophical terms, is not only in harmony with the genius of Sanskrit language. :but is likely to facilitate the study of science and philosophy among our countrymen who are not acquainted with foreign tongues.'

58 See FN in the preface to the First Vol. of English-Sanskrit Dictionary by Borooah, (Re-print, 1971) p. xii

59 *Ibid*.

concerns for regional literatures, the growth of literatures in modern Indian languages and the milieu.

Critical biographies of the following pundits, only to serve as illustrations, are being included here.

1. Bal Shastri Jamkhedkar (1812-1846)

Bal Shastri Jamkhedkar was 'the first important Sanskrit Pandit of modern Maharastra who became a transmitter of western ideas and themes to Marathi audiences, and a traditional pundit to transform himself into a modern scholar' (Deshpande in Michael Axels: 25). Born in 1812 in Konkan in the village of Pomburle, he learnt Sanskrit *kāvya* from his father, who was a Vedic Brahmin. He was admitted to an English school and continued to study *Vyākaraṇa* with his father. After completing his education, he was appointed as an Assistant Professor in Elphinston School in Bombay to teach mathematics. With his training in *śāstras* like *Vyākaraṇa* and *Nyāya*, he soon became very popular as a teacher. He translated knowledge texts from English into Marathi and also contributed to the growth of Marathi literature by his original works on grammer, geography, ethics, etc. He prepared the Marathi translation of the text for performing the ritual of *sandhyā*. He regularly contributed research articles to the journal of Bombay Royal Asiatic Society. Shastri was well versed in many languages. He had fairly good command over Marathi, Sanskrit, English and Latin and had a working knowledge of Hindi, Gujrati, Bengali, Kannada and Persian.[60]

2. Tārānātha Tarkavāchaspati (1812-1885)[61]

Tārānātha Tarkavāchaspati was born in Bengal during the period of renaissance in the nineteenth century. He stands as one of the most towering figures amongst the pundits of Bengal who came under the impact of rapidly changing socio-political scenario of their days, but they they also radically changed the scenario.

The ancestors of Tārānātha Tarkavāchaspati used to live at Viacaṇḍī village in Yashohar District of East Bengal. Taranath was the son of Kalidasa Sarvabhauma and Maheshwari Devi. His grand father, Ram Ram Tarkasiddhānta, was a traditional

60 Deshpande M.M. in Michaels Axel: 124-125.

61 There is some confusion about his date of birth. Suresh Chandra Banerjee holds his year of birth as 1822. (*Śabdārtharatna* Ed by Jojo Parecattil, CMI, p. 4, whereas Baldev Upadhyaya (423) and Ramakṛṣṇa Shastri have given his year of birth as 1812.

Sanskrit Pundit and a man of erudition with remarkable achievements. He was held in high respect by the ruler of Yashohar, and he had founded an institution for traditional Sanskrit Learning there. He was also honoured in the courts at Burdwan, Patna, Murshidabad and had constructed a Śiva temple at Kashi. Taranath's father was also a scholar by his own right.

When Tārānātha was just a child, his mother passed away. His father married for the second time. The boy Tārānātha was brought to Kalna from his village when he was five years old and with the ceremony of *vidyārambha* (initiation for learning) his education started at home. He was admitted to the Pathshala of Pundit Krishn Mohan. Within one year, Taranath mastered all the subjects taught in this institution. He started learning Sanskrit grammer at the age of eight years. His cousin Tāraṇīśa Prasāda became his teacher. Within a short spell of time he had learnt and memorized the texts of *Āśubodhavyākaraṇa, Amarakośa, Bhaṭṭikāvya* and *Śiśupālavadha*. Tāraṇīśa Prasāda had been awarded with *Nyāyaratna* (a degree given for expertise in Hindu Law and Jurisprudence) and was serving as Judge-pundit in Burdwan District. Once Taranath was engaged in a discussion with his cousin and *guru*, when Ramakamal Sen, a philanthropist from Calcutta, visited their house and heard the deliberations. Quite impressed by the acquisitions of the young boy, Sen proposed to support his education at Calcutta.

After initial reluctance by the elders of his family, who were apathetic to the new system of education which was coming up under colonialism, Tārānātha was admitted to Calcutta Sanskrit College at the age of eighteen in May 1830. He learned *Alaṅkāra*, *Nyāya*, and *Jyotiṣa* here with Pt. Nathu Ram Shastri, a pioneer of traditional learning at Calcutta. He specially learnt *Nyāya* from Nimāi Chānd Śiromaṇi.

Ishvar Chandra Vidyasagar, who was to become a great social reformer and educationist, was also studying in the same institution. It is reported that Ishvar Chandra used to go to Taranath's house to learn Sanskrit texts from him. A close association between the two developed since their days of student life.

Baldev Upadhyaya (p. 423) holds that Ishwar Chandra Vidyasagar was a class fellow of Taranath, whereas Ramakrishna Shastri, the authentic biographer of Tārānātha, informs that Vidyasagar was Taranath's student. Ishwar Chandra Vidyasagar was eight years junior to Taranath in age, and the version of Ramakrishna Shastri seems to be more authentic.

The Asiatic Society had taken up the project to bring out an edition of the *Mahābhārata* and the editing was being done by Nimāi Chand Shiromani. Taranath assisted his *guru* in this stupendous task, and subsequently shouldered the full responsibility of taking this gigantic project to its culmination, as his *guru* became frail

and unable to complete the assignment due to old age. But then, out of his devotion to his *guru*, he did not claim any credit when it came to giving the names of the editors, and the name of his guru went with the publication.

At Calcutta Sanskrit College, Taranath joined the class for *Alaṅkāra*. Jayagopal Tarkālaṅkār was his guru. He specially mastered *Kāvyaprakāśa* and *Sāhityadarpaṇa*. He voluntarily used to attend the classes for *Vedānta* and *Nyāya* also. Books in print were not available and the manuscripts of Sanskrit texts were scarce, the students largely depended on the oral teaching of texts by their gurus. Remaining awakened throughout the nights, Taranath would copy whatever manuscripts he could get hold of.

He delved deep into the texts of Ancient Indian mathematics – Līlāvatī, and Bījaganita, and studied the texts on astronomy like *Sūryasiddhānta, Grahalāghavaṁ, Golādhyāya* etc. and came to be known for his mastery over astrology and astronomy.

He was awarded the degree of *Tarkavācaspati* on 15th January 1835. He was offered the post of Sadarāmaṇi (Legal Counselor) in 1838 in place of his cousin Tāraṇīśa Prasāda at the salary of 250/per month. He declined the offer, as it was for a cadre that was lower than his expectations. He passed the examination of the Law Committee in 1939. Meanwhile, he had also gone to Kashi for further education and stayed there in a mutt at Hanuman Ghat. He studied the text *Khaṇḍanakhaṇḍakhādya* with one Paramahaṁsa and approached other pundits of Kashi for intensive study of Sanskrit texts on *Vedānta* and *Vyākaraṇa*.

Taranath started teaching at his home and offered free tuition to all students and also arranged for their boarding at his cost. His home became a pathshala where he taught various *śāstras.* These were the times when the tols and pathshalas in villages and towns were languishing for want of financial resources. Taranath found the means to make his home-run institution self-dependent. He invested his earnings in several business enterprises and became one of the biggest entrepreneurs of his time. He tried his hands on many business propositions – cloth – market, garments, making of *gur* (jaggery), timber industry, etc. – and was able to make substantial earnings, which he used for boarding arrangements, the printing of texts books, and other expenses on the education of his students.

On the day of 16th December 1844, Ishwar Chandra Vidyasagar walked from Calcutta to Kalna to meet Taranath. He saw his mentor and inmate engaged in teaching his students in his pathshala at home. He wanted Taranath to join the Sanskrit College at Calcutta. Taranath was reluctant to move away from his hometown. Ishwar Chandra however prepared his application for the job and prevailed upon him to sign it.

Taranath joined Sanskrit College in 1845. The pattern of education was changing under colonial rule. Taranath realized that texts books in print are not available for the

students. Realizing the need of the hour, he took it upon himself to prepare standard editions of Sanskrit texts. He also produced new texts books on grammar. He wrote his commentaries on these works.

In 1869, Taranath completed a gigantic lexicon of Sanskrit titled *Śabdastomamahānidhiḥ* in five volumes. This is one of the earliest encyclopedic dictionaries in Sanskrit prepared on the modern scientific line. Taranath gave etymologies of every word tracing the development of its connotations in its historical perspective. Undeterred in his efforts to provide high-class resource material to Sanskrit students, Tarantha published *Dhāturūpādarśa,* a concordance of the declensions of Sanskrit roots, the same year. The first volume of his *Vācaspatyaṁ* was published in 1873. *Vācaspatyaṁ* is a landmark in the history of Sanskrit Lexicography. It took Taranath eighteen years to complete this colossal work which covered 5600 pages in large size in six volumes. Taranath authored and printed it singlehandedly. He has also noted Bengali equivalents. V.S. Apte has made abundant use of this work in his *Student Sanskrit – English Dictionary"* Apart from his monumental works in Laxicogaphy, Taranath also wrote a commentary *Sarlā* on *Siddhāntakaumudī* and commentaries on several Sanskrit texts.

Taranath stood with Vidyasagar on various issues of social reforms and female education. He advocated widow remarriage and opposed child marriage. Vidyasagar and Taranath worked together and Vidyasagar depended on Taranath for textual authority when it came to giving citations from Sanskit texts in support of widow remarriage or female education. Undeterred by the opposition from the orthodox Brahmins, Taranath sent his daughter to school.

Taranath had to remain out of the town in connection with his social and professional activities. Vidyasagar helped him by looking after his household affairs, he would send his younger brothers Dinbandhu and Shambhuchandra to guard the lonely house. However, the relationship between Taranath and Vidyasagar became a little strained when they later started a movement against *bahuvivāha* (polygamy).

Taranath was a gifted person. He used to participate in *Kavigān* – a traditional form of presenting instant poetry. He was adept in music and used to play mṛdaṅgam (drum).

Taranath created a revolution in the history of Sanskrit publication and galvanized the scenario by taking the initiative to bring out low-cost editions of several texts books. He also made a substantial contribution to the history of ideas through his encyclopaedic works.

An account of *Śabdārtharatnākara*, his philosophical work is being taken up in the third part of this volume.

3. Bapu Dev Shastri (1819-1890)

Bapu Dev Shastri was the first MM of India. His family hailed from the village Balneshwar near Ratnagiri in Maharashtra. From here his grandfather, Chintamani Paranjape migrated to Kāy Gaon Tokā in Ahmednagar District. Bapu Dev was born to Satyabhama and Sitaram Paranjape on 24th October 1819 in this village. He was given the name 'Nṛsimha' by his father but came to be known by his pet name 'Bāpū'. He learned *Vyākaraṇa* and other *śāstras* with his father. He was specially trained in *Gaṇita* and *Jyotiṣa*. He is known to have been trained by Pt. Pandurang Tantya Divekar at Pune. He also studied *Līlāvatī* and other texts of Indian astronomy with Dhundhiraj Pundit of Nagpur. His studies these days continued to be hampered by his chronic illness.

Sitaram Paranjape happened to be the friend of Wilkinson, the Political Agent at Sehore in Central India (now in Madhya Pradesh, near Bhopal). He was a scholar of astronomy and mathematics. Having come to know of the extraordinary accomplishments of the boy Bapudev in astronomy, he called him and was very much impressed with Bapudev's knowledge of Algebra. However, Bapudev failed to reply to his questions related to *Siddhānta Jyotiṣa*. Wilkinson became his mentor and took him to Sehore, where he studied *Siddhāntaśiromaṇi* with Pt. Sevaram and Algebra and Geometry with Wilkinson. Wilkinson served as Political Agent at Sehore from 1830 to 1840 (Baldev: 191). He died at the tender age of 35 years. However, his brother T. Wilkinson, Resident at Nagpur, was equally pleased with the accomplishments of Bapudev, He recommended him for an appointment at Rajakiya Sanskrit Pathashala at Banaras. Bapudev was appointed there on 15th February 1842.

He served in this institution for 47 years and retired in 1889. He died in 1890.

J.R. Byllantine was impressed with his erudition. His treatise on Algebra in Hindi was published in 1850 and it was awarded a cash prize of Rs. 2000 by the Lt. Governor of North-west.[62] Bapudev wrote a rejoinder to a paper on theoretical astronomy published in the *English Journal of Education* pointing out many mistakes in the said paper. The author of the paper acknowledged the same and accepted the corrigenda as provided by Bapudev Shastri. He wrote notes and glosses on *Sūryasiddhānta* edited by Millette Wilkinson which came out in 1861. His major contribution to the study of mathematics is *Saralatrikoṇamitiḥ* – a treatise on Trigonometry in Sanskrit. Pt. Nilambar Jha, who was also a Mathematician, was inspired by him to compose Golaprakāśaḥ – a text on mathematics in Sanskrit. Bapudev Shastri published this text. He authored several texts in Sanskrit and Hindi on mathematics and astronomy. His major works in these

62 Pt. Baldev Upadhyaya mentions the amount as 2000 on p. 192 and 1000/p. 194

areas are – *Sūryasiddhāntaḥ* (1861), *Phalitavicāraḥ* (1862), *Sāyaṇavādaḥ* (1862), *Tattvavavivekaparīkṣā* (1872), *Atulayantraṁ*(1865), *Siddhāntaśiromaṇigranthe Calanagaṇitaṁ* (1858) – in Sanskrit and *Bījagaṇita, Vyaktagaṇita, Khagolasāra,* and *Bhūgolavarṇana* in Hindi. He was made hon. Member of the Royal Asiatic Society of London and the Viceroy of India nominated him Fellow of the University of Calcutta. He was also conferred with the title CIE in 1878 and Mahāmahopdhyaya in 1887 by the British Government. He was offered Pashmina Shawl with one thousand coins by the Kashinaresh for his very accurate predictions of solar and lunar eclipses. He also pioneered a new Almanac at the request of the Kashinaresh. The latter granted a pension of Rs 200 to him for his accomplishments.

Bapudev Shastri re-organized Indian astronomy in the light of the western precepts and revised the Indian calendar on scientific principles and modern techniques. A man of very humble disposition, he wielded immense influence in government circles and helped pundits like Kailashchandra Shiromani to secure good jobs.

4. Rajendralala Mitra (1822-1991)

Rajendralala Mitra has been one of the pioneers of the Indian Renaissance. He was born on 16th February 1822 in a distinguished family of Mitras in Bengal. Raja Pitambar Mitra, his great grandfather was a Jāgīrdār. He maintained a manuscripts library in his palace and brought a collection of manuscripts from Kashi. Brindavan Chandra, his grandfather, was a friend of Raja Rammohan Roy, and his father, Janmejay Mitra was a well-known scholar and litterateur.

Mitra studied at the village *pathshala* and learned Bengali, English, and Persian. He was admitted to a medical college after his schooling. He earned several prizes and scholarships in college. Prince Dwarkanath Tagore offered to sponsor his trip abroad for higher studies, but his father did not permit him to leave. Mitra then got himself admitted to a Law College. But then, he neither became a physician nor a lawyer. A more promising world of Oriental Learning attracted him. He started learning Sanskrit, French, German, Greek, and Latin languages.

He joined the Asiatic Society as a librarian on November 5, 1846, and also worked as the Society's Assistant Secretary on a salary of Rs. 100/per month. As the librarian, he enriched the stock of the Asiatic Society by obtaining collections of valuable volumes from several institutions abroad. With his efforts, the library of the Asiatic Society became the richest library for Oriental studies in India. After ten years, on February 6, 1856, he relinquished his paid job and kept himself completely devoted to scholarly

work studying the unique collection of manuscripts and published works in the library of the Asiatic Society. He also assumed the responsibility of the Directorship of Wards Institutions and worked in that capacity till 1880, the year in which this institution was dissolved. He, however, maintained a very close relationship with the Asiatic Society and was a frequent user of the library of the Society and also served as its custodian and collector. The task of searching and collecting manuscripts was assigned to him. He procured 3156 manuscripts. He travelled far and wide for this purpose, mostly on bullock carts, as trains and buses were not available those days. The details of these have been recorded by him in his *Notices on Sanskrit Manuscripts.* Eighteen fascicules of these manuscripts were published between 1870 and 1883. Rajendralala Mitra single-handedly did path-breaking work in the collection, editing, and publication of the manuscripts in his times.

He presented 84 articles and notes in the meetings of the Asiatic Society between 1865 and 1887 and published 38 papers in the Jl. of the Society between 1855 and 1884. He was also a prolific columnist for a number of English newspapers of those times – *The Englishmen, The Statesman*, *The Daily News, The Phoenix, The Friends of India, The India Field*, and *the Hindu Patriot*. He was also a noted author in Bengali and edited two monthly magazines in Bengali – *Vividh Sangraha* (1852-59) and *Rashtrasandarbha* (1863-69). He was also a member of the editorial board of the *Tattvabodhinī Patrikā* of Brahma Samaj. He was involved in several literary and cultural activities.

He published 114 research articles in JAS, which covered a vast range of topics, like *A Picnic in Ancient India, Buddha Gaya, Sanskrit Buddhist Literature in Nepal, Antiquities at Orissa,* etc. He wrote the *History of the Asiatic Society* during its Centenary year. He served as the secretary of the society during 1857, 1866-68, Vice President during 1861-65, 1870-84, and 1886-91. He was the first Indian scholar to have been elected as the President of this society in 1885. His expertise in linguistics and Ancient Indian history was recognized by learned societies all over the world. Tagore included a separate chapter on Mitra in his autobiographical work *Jivana-Smṛti*.

A versatile scholar, Mitra was the first Indian to be felicitated by academic institutions from Europe. He was inducted as an honourary member of the Royal Asiatic Society of Great Britain and Ireland. He received an Honourary Doctorate of Law from University of Calcutta in 1867, the award of Rai Bahadur in 1877, and became the CIE in 1878. Finally, he was bestowed with the title of 'Raja' in 1888.[63]

63 Note on Mitra in JAS, Vol. LV, Nos. 1-2, 2013

5. Krishna Shastri Chiplunkar (1824-1878)

Krishna Shastri Chiplunkar was born in 1824 in Pune. He received training in Vedapāṭha for fourteen years in the first phase of his education and then studied *Kāvya*, *Alaṇkāra*, *Nyāya* and *Dharmaśāstra* with Pt. Mora Shastri Sathe at Poona Hindu College which had come into inception in 1821. He was held as the best amongst the students of the college and Pt. Mora Shastri Sathe was so pleased with his performance that he conferred upon him the title of *Bṛhaspati.* Krishna Shastri was also inspired to learn the English language by his guru. In fact Pt. Mora Shastri Sathe himself set an example by the way of having started learning the foreign language at a late age. When an English education wing was opened at his alma mater, Krishna Shastri joined the same at the age of 25. He was appointed 'translator exhibitioner' in 1852 and soon was elevated to the rank of Assistant Professor of Marathi at Poona College. He translated some Sanskrit texts like Meghadūta in Marathi and created several knowledge texts on topics related to Economics etc. in Marathi. His writings are marked by a modern approach, which he developed at a cost. His knowledge of English brought him material prosperity, but he lost his religious faith and his maturity in years only gradually cast aside all the traditional knowledge that he had so assiduously pursued in his early life.

6. Kailas Chandra Vidyavachaspati (b. 1830)

Kailas Chandra Vidyavachaspati was born in the village Dhatrī in Burdwan District of Bengal. His grandfather Bhavanath Tarkapanchanan and father Ghan Shyam Sarvabhaum were adept in Sanskrit learning. For learning *Nyāya*, Kailas Chandra moved to Devipur village and studied *Sāmānya Nirukti* with Harchandra Nyāyavāgīśa. After his marriage, he went to Navadvīpa and studied with Golokanath Nyātaratna. Unfortunately for him, the great guru Goloknath expired only after four months. Kailas Chandra was dismayed but resumed his studies with Pt. Prasanna Chandra Tarkaratna. After coming out successful in the examination by pundits, Kailas Chandra was conferred with the prestigiously degree of '*Śiromaṇi*.' He opened a pathshala in his house in his village and taught for three years. However, he quit the village after many sad happenings – the sudden demise of his elder brother in an accident and his mother's suicide. He reached Kashi via Munger after a very circuitous and painstaking journey. Subsequent to his initial struggles for settlement, he started teaching in a rented house at Kashi. Soon his fame spread all around. Achyutanand Parivrājaka, who was adept in *Vedānta*, came to learn *Nyāya* from him and was teaching him *Vedānta*. Bapudev

Shastri recommended him for the position of Nyāya teacher at Sanskrit College. Initially, he was paid Rs 35 per month which was subsequently raised to Rs. 40. He taught continuously for 40 years at Sanskrit College of Kashi – till he attained the age of 77. He was held in very high esteem by both the Principals – Griffith and Venice – under whom he served. In 1896, he was awarded *Mahāmahopadhyāya*. Veterans like Pramath Nath Tarkabhushan, Aditya Ram Bhattacharya, Vamacharan Bhattacharya, and Lakshman Shastri Dravid (all Mahāmahopadhyāyas) were his students. Besides, the godly figures like Manishyanand, Gurucharan Tarkadarshantirth, Shinv Ling Swami, the pontiff of Vishnava Mutt as well as Yadaveshwar Tarkaratna, Surendra Lal Goswami, Vindhyeshwari Prasad Dwivedi, Ram Shastri Bhagavatacharya, Satish Chandra Vidyabhushan – all these great scholars were also taught by him.

7. Umapati Tripathi (b. 1834)

Umapati Tripathi was born in 1834 at Gorakhpur, studied at Kashi and visited the royal courts at Gwalior, Rewa, Avadh, Bithur, Lucknow and other places challenging the pundits for *śāstrārtha* and defeating them. He earned a huge amount by the way of rewards and gifts in the course of these visits. Later he settled at Ayodhya and gifted most of his earnings to the pundits there. He passed away in 1873 at Ayodhya. For his scholarship and debating skills, he was compared with Śaṅkarācārya and Paṇḍitarāja Jagannātha. At Rewa court, he mesmerized the members of the court by extracting as many as 47 meanings from one stanza of Bhāgavata. He earned the title of Abhinavapāṇini for his extraordinary command of grammer.

8. R.G. Bhandarkar (1837-1925)

Dr. Sir Ramakrishna Gopal Bhandarkar was one of the harbingers of intellectual revival in India. He initiated the trail of the scientific and critical study of Sanskrit texts and Ancient Indian history. He was a multifaceted academician with extraordinary achievements in various areas such as Sanskrit grammar and philosophy, history and culture, philosophy and religion. He was held in high esteem even by western scholars. Bhandarkar Oriental Research Institute, which was founded on 6th July 1917 on the occasion of his 81st birthday by his students, colleagues, and admirers, is a rare example of an Institute of International fame founded to commemorate a scholar in his own lifetime and has truly remained a living monument of Dr. Bhandarkar.

Dr. Bhandarkar was born on 6th July 1837 in a town in Konkan in Maharashtra. He had his early education in Bombay. Since his childhood, he was a hardworking student. His biographers inform that as a young boy while sleeping he used to tie the tuft of his hair to a peg on the wall of his room so that it would prevent him from dozing off in sleep. Dadabhai Nauroji, the founder of India's struggle for freedom, was his teacher of mathematics which was his favorite subject. Later on, his aptitude for mathematics led him to develop a critical and comparative method for the study of various knowledge systems.

His love for Marathi poetry inspired him to go through the rich treasure of Sanskrit. But he started the study of Sanskrit only after his graduation. Erudite Pandits like Ananta Shastri Pendharkar inculcated a love for Sanskrit in him.

R.G. Bhandarkar passed his M.A. in 1863 with Sanskrit as the second language. He worked as a Dakshinā fellow for five and half years. He utilized this opportunity for an in-depth study of Sanskrit texts. Howard, his teacher, also helped and encouraged him to study *śāstras* with Govind Shastri Lele and Appa Shastri Khadilkar at Bombay and thereafter with Bal Shastri Dev and Anant Shastri Pendarkar at Pune (Phadke: 9).

Out of his intense love for Sanskrit, he wrote an article in his student days, entitled 'Conqueror's Conqueror' which was published in Native Opinion Vol. 1, no. 5. In this article, Bhandarkar suggested that the discovery of the hidden treasure of Sanskrit would make India the conqueror's conqueror. After passing his M.A. in the first rank in 1864 Bhandarkar was appointed head Master of Government High Schools in Hyderabad and Ratnagiri where he introduced the study of Sanskrit. He brought out *The First Book of Sanskrit* and *the Second Book of Sanskrit.* These two publications have become immortal and have continued to be the most useful teaching and learning kit for Sanskrit.

Subsequently, Bhandarkar joined the Elphinstone College, Bombay. Bühler was serving as a Professor of Sanskrit in this college. He went to England in 1869, and later his return to India did not join his original post of Professor at Elphinstone. Bhandarkar served as Professor for some time in his place. But when the vacancy was to be filled up permanently in 1872, Dr. Peterson was arbitrarily appointed to this post completely ignoring Bhandarkar's claims. This was discrimination against him by the colonizers. Later on, paying his tribute to the memory of Peterson, Bhandarkar wrote – "Dr. Peterson was brought in January 1873 to supersede me. I had been acting as a Professor of oriental language at Elphinstone College for four years from the beginning of 1869 to the end of 1872. Dr. Peterson was a young man of twenty-five years and was junior to me by ten years. For fifteen years before this, I had been learning and teaching Sanskrit, while Dr. Peterson could have been studying it only about five years before'

(Collected Works, Vol. I:523-24). However, he never allowed feeling to jealousy to enter in his relations with Dr. Peterson which always remained very cordial and he continued to work as his assistant till 1882. This was the most fertile period for his academic activities.

He had been teaching at the Deccan College from 1864. He then became a Professor of Oriental Studies at Deccan College, Pune. Later, Dr. Bhandarkar was appointed Professor of Sanskrit at Poona College and worked here till 1893. K.T. Telang, L.R. Vaidya, G.H. Deshmukh, V.S. Apte along with his own illustrious son, Devdatta Bhandarkar were his students. As a teacher tears would appear in his eyes when he would teach classics like *Uttararāmacaritaṁ*.

He continued to study Sanskrit literature from various angles. Equipped with thorough training in both western and traditional Indian methods of learning, Dr. Bhandarkar wrote many articles, and monographs, and prepared critical editions. He was the first scholar to be invited to deliver Wilson Philological lecture in Bombay. These lectures were published and evoked great admiration from scholars as comprising the first comprehensive sketch of the linguistic development in India from the language of the Ṛgveda to the modern vernaculars of Northern India. His love for Pāṇini and his school of Sanskrit grammar is reflected in many of his writings. At one place he remarks that the study of Pāṇini possesses an educational value of the same kind as that of Euclid. *Early History of the Deccan down to the Muhomedan Conquest* as well as *A Peep into the Early History of India from the Foundation of the Maurya Dynasty to the Downfall of the Imperial Gupta Dynasty* constitute valuable contributions by Dr. Bhandarkar to the history of Maharashtra and Karnataka regions. These works exhibit his dispassionate pursuit of history. His work on *Vaiṣṇavism, Śaivism and Minor religious Systems* got the honour of being published in the well-known series, namely, *Grundriess der Indoarischen Philology und Altertumskunde*. He purchased the rights of this book to publish its Indian edition which was brought out by Bhandarkar Institute. This work is regarded as his *Magnum Opus*. He wrote it at the age of 75 when he was slowly losing his eyesight! The critical edition of Bhavabhūti's *Mālatīmādhavaṁ* prepared by Dr. Bhandarkar evinces the patience and sincerity with which he collected the manuscript material.

In 1874 he contributed a paper for the Oriental Conference which was to be held in London, and in 1879 came out with his *Report on the search of Sanskrit Manuscripts* which proved to be a landmark for the progress of oriental learning.

In 1882, a fresh controversy erupted due to the colonial bias of the Government. Dr. Keilhorn retired as Professor of Sanskrit from Poona College. The Government planned to bring a German Professor as his replacement. Peterson was reluctant to

leave his original post though he was being offered the Professorship in English. This time there were protests from various corners in favour of R.G. Bhandarkar, Justice K.T. Telang pleaded his case. There were reports about it in the newspapers. Finally, the government had to bow down. (Phadke: 16).

Dr. Bhandarkar enjoyed a long, healthy, and active life of 88 years. He shifted to his own house constructed under the supervision of Vasudev Bapuji Kanitkar on the confluence of the rivers Mulā and Muthā on 26th May 1892.

He will always be remembered for his substantial contribution to various fields of Indology, for his unbiased and critical approach, and for his unique personality embodying a blend of rationality with spirituality.

Prof. Kielhorn said about him – "He was one of the greatest Sanskrit scholars India has produced in modern times." (Phadke: 58).

Rabindranath Tagore and Sylvain Levy paid visits to his house in 1923, two years before his death. He was made a member of the Royal Asiatic Society London in 1874, and also of the German Oriental Society, American Oriental Society, and Asiatic Society of Italy in 1887. He received Hon. D.Phil. from Gottingen University in 1904; became a member of the Governor General's Legislative Council in 1903-4; Member of Bombay Legislative Council in 1904-05 and KCIE in 1911.

A unique facet of Dr. Bhandarkar's personality was his ardent faith in God and his commitment to social obligations. He had proclaimed his faith in the Divine by narrating his personal experiences that God gave him strength in the moments of depression in his life. He was one of the founder members of *Prārthanā Samāj*, a spiritual organization, and composed many prayer songs for recitation at the meetings of the Samaj. He even used to perform *keertan* and the audience used to listen to him with rapt attention.

Bhandarkar became a mentor for a number of young scholars and helped them in need. Being born in a town in Konkan, Bhandarkar developed a soft corner for Dharmanand Kosambi, and provided him shelter at Pune.

He was appointed Vice-Chancellor of Bombay University in 1893 and held this office till 1895. He became the Chancellor of Maharshi Karve Mahila Vidyapeeth in 1896. As Vice Chancellor of Bombay University, he resisted undue pressure from Government quarters and expressed his opinion over the re-appointment of an incompetent man as Registrar of the University.

He appreciated western scholarship but did not hesitate in pointing out its shortcomings and limitations. His reviews of Martin Haug's *Aitareya Brahmaṇa*, Goldstuker's *Pāṇini* and Vincent Smith's *Early History of India* bear ample testimony to his frankness and clear perception. He presented a very meticulous scheme for

Dakṣiṇā fellowships[64] which the government accepted (Phadke: 24). He was invited to the International Conference of Orientalists held in London in 1874. He edited the catalogue of manuscripts between 1879 and 1882.

As an administrator, he is highly spoken of by Lord Ray, the Governor of Mumbai (1885-1890). He worked for educational reforms and due to his efforts Sanskrit along with Latin was introduced in Curricula at the University. He encouraged non-Brahmins to study Sanskrit and *śāstras*. K.T. Telang who became a Justice and Ramchandra Vithoba Dhamanaskar, who rose to the position of Diwan of Baroda State have been his students.

Though Dr. Bhandarkar was a nationalist, he regarded British rule as the design of the Lord. He used to attend the meetings of the Indian National Congress between 1885 and 1889. As a student of Elphintone Institute, he was secretary of Marathi section of the student's scientific and literary Society. "I worked very hard with the heart and soul in my work" he said. (Appreciation: 8).

He was much criticized by Tilak, Agarakar and others. Not caring for the criticism, he devoted himself to building up of corpus of knowledge to present the glorious picture of India's heritage in response to Colonizer's vanity. He gave a methodology of research which was emulated by and large by the scholars of his next generation. The 'Bhandarkar-system' in oriental learning came to be accepted. The publications of the Bombay Sanskrit Series initiated by him were taken at par with the best of the work being done by the Europeans. (A.L. Basham: 1964: 221) Bühler cited his works as the best specimen of Indo-Aryan research in his "Encyclopedia of Indo-Aryan Research".

Bhandarkar's writings also include essays on topics of social relevance such as caste system, child marriage, the age of marriage and its consummation, etc. He approached social issues with an unbiased, open mind and, as one of his biographers writes, tried to show that the law-givers of India were not in favour of such social evils as puberty marriage.

He worked for women's education and widow-marriage and eradication of social evils like child marriage. He refuted Tilak's conservative views.

Between political action and social reform, social reform was a priority for Bhandarkar. Addressing the Bombay Social Reform Conference as its President in 1912 he referred to the establishment of the first girls' school in the state in 1848 and said that social reform is prior to political reform and the object of social reformers was to endeavor to elevate the condition and the degraded position of women. He also went on to prove that social reform would generate and invigorate political agitation. (Karnataki:1927: 206).

64 The practice of *Dakṣiṇā* was institutionalized during the rule of Peshwas. For details see – 'Pundits Examined and honored' in the first part of this work.

The controversy between Tilak and Bhandarkar on issues of social reform raged for several months and Tilak went on attacking him in Kesari. In one of his articles in Kesari, Tilak even went to the extreme of condemning Prarthana Samaj by saying that men go there hand in hand with ladies dressed fashionably. Bhandarkar in his rejoinder remarked that such comments reflect the bad taste of the editor of Kesari (Karnataki: 1927: 174-78).

Bhandarkar also proved his ideology by his actions. Here he argued against the very rigid, orthodox, and puritanical view of Tilak and also pointed out the inconsistencies and misrepresentations in Tilak's understanding of *Dharmaśāstra*, especially with regard to *Kāmya*, *vidhi*, *niyama* and *parisaṁkhyā*. He wrote – "Mr. Tilak is at sea as regards what Mr. Telang calls *obligatory* and *recommendatory* precepts and what I call *mandatory* and *permissive* precepts. He thinks they are the translations of words *nitya* and *kāmya* and appears never to have heard of *vidhi, niyama* and *parisamkhyā.* (Karnataki: 1927: 254). He pointed out a glaring mistake in Tilak's article in *Marathā* with regard to the interpretation of the sentence – '*tatra garbhādhānopayuktatvena prathamaṁ ṛtukālo nirūpyate*' – (First the period of menstruation is being discussed, being relevant to the context of pregnancy). Tilak assumed that *prathama* (first) is the adjective of *ṛtukāla* (the period of menstruation), which was obviously a mistake and would lead to a disastrous suggestion that a girl ought to be impregnated immediately after her first menstruation. Tilak however would stick to his position that a girl should be married before her first menstruation.

Pained by constant derogatory remarks by Tilak against him, Bhandarkar wrote – "I have been carrying on literary controversies since 1864, but never did I hitherto meet with an opponent who treated me with such studied discourtesy as Mr. Tilak has been doing. My task has become disagreeable and even painful, and I should have much preferred to remain silent now, were it not for the fact that silence was likely to be misconstrued. (Karnataki: 1927: 256).

He criticized Tilak for twisting the passages from Veda to justify them in modern times. Tilak 'belongs to the school of those who find steam engine and electric telegraph in the Vedas' he sarcastically wrote. He was attacked by fanatics in the rally called by the reformers in support of legislation over the age of Consent and was publically insulted and stoned (Phadke: 70).

Bhandarkar was on the board of supporters for Rama Bai when she started Sharada Sadan. He stopped supporting Ramabai when he found that 'she has carried the theory of prayer to a childish extent, believing that the famine was sent to answer her prayer to increase the number of her converts:' and that 'she also does not give medicine :when the children are sick, and directs them to pray" (Karnataki: 1927: 273).

Chhatrapati Shahu of Kolhapur appointed a Maratha as his *dharmaguru* when Raja Ram Shastri Bhagwat informed him that his priests were not conducting rituals for him through the *vedoktavidhi,* and the Brahmin priests refused to perform rituals for him through the *vedamantras*. They did not consider him a *kṣatriya*. Referring to this incidence, Bhandarkar said that what was the necessity of having the rituals at all, and giving weightage to the Maratha priest that way, when the Brahmins themselves do not have faith in them? (Karnataki: 1927: 277). He also referred to the episode of Gaga Bhatta doing the coronation of Shivaji through the Vedic mantras.

He was associated with various branches in diverse cities of the Social Reform Association. He became the president of the Aryan Brotherhood Conference in 1915 with similar aims.

Tilak who had been his staunch opponent on many issues, appreciated him showering profuse praise for re-marrying his daughter Shantabai when she became a widow in 1891 in his article in Kesari of 12.05.1891. (Karnataki: 1927: 288)

Bhandarkar stood with untouchables and the persons belonging to lowers castes. He fought to overrule the dicta against sea voyages.

A man of goodwill, Bhandarkar always stood for a noble cause. Mahatma Gandhi was simply overwhelmed by his kindness. Tilak had advised Gandhi to meet Bhadarkar when the latter was on a visit to India from South Africa and was touring the country with a view to creating awareness about the plight of migrant Indians in South Africa. Gandhi has appreciated his generosity and magnanimous nature in most applauding terms in his autobiography.

"First I met Lokmanya Tilak. He said – 'There can be no difference of opinion on the South African question. But you must have a non-party man for your President. Meet Professor Bhandarkar. He has been taking no part of late in any public movement. But this question might possibly draw him out. See him, and let me know what he says'.

"Dr. Bhandarkar received me with the warmth of a father. It was noon when I called on him. The very fact that I was busy seeing people at this hour appealed greatly to this indefatigable savant, and my insistence on a non-party man for the President of the meeting had his ready approval.

'After he had heard me out, he said' – 'Anyone will tell you that I do not take part in politics. But I cannot refuse you. Your case is so strong and your industry is so admirable, that I cannot decline to take part in your meeting. You did well in consulting Tilak and Gokhale. Please tell them that I will be glad to preside over the meeting to be held under the joint auspices of two *Sabhas*. You need not have the time of the meeting from me. Any time that suits them will suit me."[65]

65 M.K. Gandhi: An Autobiography, Naveevan Publishing House, pp. 133-34.

Bhandarkar was an emotional person with the heart of a poet. At Vienna conference, he was so overwhelmed by the sight of the western scholars devoted to Sanskrit learning that he composed some verses in Sanskrit in praise of the gathering, comparing it with an assembly of intellectuals in the court of King Janaka as described in *Bṛ.Up*., and describing the scholars present there as Yajñavalkya, Aśvala, etc.[66]

Dr. Bhandarkar was honoured with many awards and citations. He was for instance, invited to attend Oriental Conference at Vienna in 1886. Gottingen University in Germany conferred honorary degree of Doctor of Philosophy on him. A few Indian Universities also conferred on him Doctorate *honoris causa*. He was knighted in 1911.

Dr. Keilhorn adjusted him as the best Sanskrit Pundit of modern times. He was nominated member of the Royal Asiatic Society of London in 1874, as well as the American Oriental Society and Asiatic Society of Italy. He was associated as a member

66 He described his impression of Vienna Conference in the following Sanskrit verses which were appreciated by the delegates on the occasion as well –

पौरस्त्यानां जनानां निरतिशयमपि स्वात्मतो देहभाजाम् ।
भाषाविद्याकलानामधिगमविषये सन्ततसप्रयत्नाः ।।
येनान्योन्यं समेताः समुचितवचनैर्बोधयन्त्येवमेते
सोऽयं सौन्दर्यभावो जगति विजयते मानुषत्वानुबन्धी ।।१।।
नानादिग्देशसंस्थान् प्रथितबुधजनान् सङ्गतान् वीनिपुर्याम्
आस्त्रेयाभूभृतोऽस्यां नृपमुकुटमणे राजधान्यां समीक्ष्य
वैदेहस्याश्वमेधे पुरवरमिथिलामाश्रितं पुण्यसङ्घं
ब्रह्मज्ञानामृषीणां सकलसुरनरैर्वन्दितानां स्मरामि ।।
अश्वलो भवति बूलरूपः
याज्ञवल्क्य इव वेबररोटौ ।
शाकल किल भवेत् किलहार्नो
यः कहोड इति सोऽत्र च योलिः ।।
गार्गी वाचक्नवी वेडा पुरन्ध्री प्रतिभाति मे ।
ग्रन्थावलोकनं यस्या जीवस्यालम्बनं महत् ।।४।।
अन्यान् लुड्विगरोस्त याकुबिमुखान् मन्येऽत्र तांस्तानृषीन्
सर्वे तत्त्वरताः श्रुतिस्मृतिपरा ज्ञानैकबद्धस्पृहाः ।
शङ्के तिष्ययुगप्रभावजनितं गाढ़ं तमः सर्वतो
दूरीकर्तुमुपस्थितः सकरुणः सोऽयं मुनीनां गणः ।।५।।
समतीत्य वराकोऽहं गिरिवतवार्धीन् सभामिमां प्राप्तः
प्रेम्णः पाशैर्बद्धा वयं च देशाश्च नो भवेयुरिति ।।६।।
आर्यावर्तनिवासिषु तद्विद्यादर्शितादरान् भवतः ।
सौहार्दं याचेऽहं विशुद्धरूपं यथा च मयि ।।७।।
राष्ट्रानां स्नेहभावाय विग्रहस्य शमाय च ।
कल्पतामीदृशी संसन्मनुजानां च भूतये ।।८।।
(Cited in Karnataki: 1927: 151-52)

of the French Institute. He was honoured with the title of C.I.E. in 1891. He was also honoured with honourary LL.D. by the University of Bombay as well as with Ph.D. of Calcutta University in 1908. He earned the title of K.C.I.E. of the Indian Empire in 1911.

Bhandarkar initiated the studies of Inscriptions and became a regular contributor to *Indian Antiquary* when it was started by Dr. Burger in 1870. In his Wilson Philosophical Lectures, he criticized the views of many Western scholars.

Bhandarkar did path-breaking work in many areas. Dandekar rightly points out that *Vaṣṇavism, Śaivism and Minor religions* has made the very starting point in the theses by several scholars (Dandekar: 1976: 23). Here Bhandarkar has presented a subtle analysis of the development of religious sects. He has also come out with new insights. He has emphasized the Vedic connection of Kṛṣṇa. Accordingly, Kṛṣṇa Āṅgiras is the same *ṛṣi* as mentioned in Ṛg VIII.74 and KB 30.9, who according to Chh. Up.was the pupil of Ghora Āṅgiras. The Vedic seer Kṛṣṇa was the founder of gotra. He must have adopted the *gotra* of a Brahmin priest for sacrificial purposes though he belonged to the kṣatriya family of Vṛṣṇis. 'All this argument is rather far-fetched- says Dandekar (1976: 33). But then Dandekar appreciates the perfection of Bhandarkar.

He regards Gaṇeśa as the leader of the *gaṇas* of Maruts, the host of Rudra. Subsequently, Gaṇeśa was also identified with Bṛhaspati.

An outstanding contribution of Dr. Bhandarkar which gave a fillip to the intellectual revival of India, particularly, in the field of Orientology, was his active participation in the expedition of collecting manuscripts. He embarked on this unique expedition and wrote six monumental volumes entitled "*Report on the Search of Manuscripts*". He played a leading role in the discovery of the great treasure of ancient Indian historical documents.

Bhandarkar was not only a scholar *par excellence*, but he is definitely one of the makers of modern India. He also played a leading role in modernizing Sanskrit education, setting a tone for research work in Indology and in bringing out a transition of the whole educational system in the state of Maharastra from traditional pattern to modernity. He also became a man of conciliation and tolerance and a promoter of young scholars like V.S. Apte, Dharmanand Kosambi and many others.

9. Bal Shastri Ranade (1839-1882)

Bal Shastri Ranade is remembered as one of the greatest stars in the firmament of traditional Sanskrit scholarship. He is compared with Bṛhaspati and Pāṇini. Pt. Baldev

Upadhyaya (p. 201) calls him extra-ordinarily intelligent and super-human (*alaukika* and *lokātīta*).

He was born in *Koṅkaṇastha* Citpāvana Brahmin family of Ranades of Bharadwaj gotra. Mahadev Govind Ranade also belongs to the same family. His father, Govind Bhaṭṭa, belonged to Anjanavelli village in Konkan. He moved to Kashi and used to live near Assi Ghat. His mother was Kashi Bai. He was given the name of Vishvanath by his father but came to be known more by his pet name ('Bāla'). Govind Bhatta before his untimely demise during the early boyhood of Bal Shsatri had handed over his son to Pt. Ramkrishna Dikshit who was adept in Vedas. Dikshit initiated him with *Upanayana* (sacred thread ceremony) and started teaching him the *Kṛṣṇa Yajurveda*. Bal Shastri is said to be remembering any text after a single hearing.

A turning point in the life of Bal Shastri came with his meeting with Baji Rao Peshwa II (1775-1851) who was living in exile at Bitthur, which was shortly to become the centre for the activities of the first struggle for freedom in 1857. Bal Shastri was just eight years of age at that time. At the court of Baji Rao II, he was considered to be an incarnation of Vedas and was asked to appear before Vinayak Rao Peshwas at Chitrakoot, on the occasion of *Makar Saṁkrānti* when the later honoured Vedic pundits. Vinayak Rao asked Bal Shastri about *Bālakhilyasūktas* of *Ṛgveda*. Bal Shastri recited the text of *Bālakhilyasūkta* so perfectly that the whole assembly became enamored of his acquisitions. He was given the title of '*Bālasarasvatī*.' After this, Bal Shastri moved to Gwalior and studied *Pūrvamīmāṁsā* there with Kuppa Shastri, who was the magistrate in the court of the Maharaja of Gwalior. He also mastered *Siddhāntakaumudī* within six months under the tutelage of Baba Shastri Bapat. Incidentally, More Shastri of Pune had come to Gwalior those days and it gave Bal Shastri an opportunity to learn *Nyāya* with him. At the age of sixteen in 1855, he was married at Gwalior itself to the daughter of Baccha Shastri.

He returned to Kashi with his wife and started studying *Vyākaraṇa* with Kashi Nath Shastri and subsequently with Raja Ram Shastri. When he was 25 years of age, Griffith appointed him a teacher of *Saṁkhya* in Sanskrit College. Students from all corners of the country were drawn to him. Vijay Sen Varma, the ruler of Mandi during his visit to Kashi in his boyhood was extremely impressed by the scholarship of Bal Shastri and when he was enthroned, he sent his Priest, Pt. Devi Ram to invite Bal Shastri to join his court. Bal Shastri went to Mandi (in Himachal Pradesh) with his guru Pt. Raja Ram Shastri, wife and Yageshwar Shastri, who was his class-mate in the study of *Vyākarana*.

King of Kashi Ishwari Prasad Narayan Singh always sought his opinion in legal matters of dispute. He was given the title of *Mahamahopadhyaya*. Amongst

his disciples, Shiv Kumar Shastri, Gangadhar Shastri, Damodar Shastri, and Ram Krishna Shastri (Tatya Shastri) became luminaries in the Kashi circle of pundits. He was approached by the Asiatic Society of Kolkata to prepare a critical edition of *Śārīrakabhāṣya*, which the society brought out as one of its prestigious publications. He contributed many learned articles for *Kashividyāsudhānidhi*. His original writings include *Vyārakaraṇamahābhāṣyaṭippaṇa*, Commentary *Sārāsāraviveka* on *Paribhāṣenduśekhara*, commentary on *Vidhavodvāhaśaṅkāsamādhiḥ* and *Bṛhajjyotiṣṭomapaddhati*. His *Vedāntasūtrabhāṣyaṁ* is a sub-commentary on *Bhāmatī*. He also composed a eulogy on the Duke of Edinburgh in Sanskrit.

He performed *Sāmagāna* in some Vedic rituals at Kashi and organized the performance of *Jyotiṣṭomayajña*. It is said to have been a unique event in the cultural history of Kashi (Upadhyaya Baldev: 206-7).

He breathed his last in 1882.

10. Shankar Pandurang Pandit (1840-1894)

Shankar Pandurang Pandit was born in Bambui village of Samantawadi. He passed his M.A. in English from Elphinston College of Bombay and became a Fellow of that College. He also became a fellow of a college in Pune and served as Secretary of the Dakṣiṇā award Committee. In Pune, he started studying Sanskrit and German. In 1868 he became Assistant Professor at Deccan College and was promoted to the post of Professor in oriental languages. He was deputed by the British Government to an International Conference in 1874. After his return from the Conference, he accepted the job of Income Tax Collector in Mumbai. He also worked as Translator for the Government. Afterwards he became an administrator in Porbandar Sansthan. He was honoured with the title 'Rāv Bahāur' and was also conferred with the honourary membership of the American Oriental Society.

During his tenure as Professor of Oriental Languages, Shankar Pandurang Pandit prepared critical editions of some Sanskrit texts which could also serve as textbooks for the students of B.A. and M.A. His edition of *Mālavikāgnimitra*m (BSS, VI) with notes in English was based on seven manuscripts. *Raghuvaṁśa* (BSS, V) was edited with the commentary of Mallinātha. He prepared a critical edition of Kālidāsa's *Vikramorvaśīyaṁ* based on eight manuscripts and published it with extracts from two commentaries (BSS, XIV, II edition 11 87, III edition 1899). Likewise Pandit prepared the critical editions of many Prakrit texts - *Gauḍavaho* of Vākpatirāja, *Kumārapālacarita* (in collaboration with Pt. Shiv Ram Shastri Taṭake), and *Dvāśrayakāvya*. He also worked

on the *abhaṅgas* of Tukārāma. He was also working on editing and translating *Ṛgveda* into English and Marathi. This work was brought out in five volumes in a periodical named *Vedārthayatna*.[67]

His edition of *Atharvaveda* with *Sāyaṇabhāṣya* (1894-98) was a landmark in the history of Vedic studies. Pandit worked hard on collecting the manuscripts. Bloomfield refers to S.P. Pandit's edition in connection with his work on *Kauśikasūtra*, acknowledging also that Pandit had helped him personally in this regard.[68] Pandit not only collected fresh manuscripts material to corroborate the earlier edition (Roth and Whitney 1856), he also made records of the oral tradition and studied the transmission of the text of this Veda from generation to generation. Pandit utilized fifteen manuscripts of the Saṁhitā, six manuscripts of its *Padapāṭha* and four volumes of Sāyaṇa's commentary.

11. Jīvānanda Vidyāsāgara (b. 1844)

Jīvānanda Vidyāsāgara (b. 1844) was the son of illustrious Tārānātha Tarkavācaspati Bhaṭṭācārya. He studied various subjects like *Vyākaraṇa, Sāhitya, Alaṅkāra, Nyāya, Sāṅkhya, Yogasūtra, Vedānta, Mīmāṁsā, Jyotiṣa* and *Smṛti* under the tutelage of his father, who was an institution in himself. He earned the prestigious title of '*Vidyāsāgara*' from the Government Sanskrit College of Calcutta in 1870, and a B.A. from the University of Calcutta. Impressed by his knowledge of various aspects of the *Yogaśāstras* at the end of a conversation, Mr. Olcott of the Theosophical Society called Vidyāsāgara 'Godfather' in 1882. Even during his student days, his enthusiasm for intellectual pursuit was noticeable in the publication of editions of Sanskrit texts. He also started writing his own commentary on such Sanskrit texts at the same time. He turned down lucrative job offers from Lahore, Jabalpur, Jaipur, Nepal, etc. According to Śambhucandra Vidyāratna, Jīvānanda Vidyāsāgara serially published Sanskrit commentaries of his on 107 Sanskrit works. It took him 22 years to write these commentaries. He wrote a version of the *Kathāsaritsāgara* in lucid Sanskrit prose in 1400 pages and published it in 1883. He also prepared simpler versions of difficult Sanskrit prose works like *Kādambarī* of Bāṇabhaṭṭa, *Daśakumāracarita* of Daṇḍī, etc. He also translated the *Tarkasaṅgraha* of Annaṁbhaṭṭa into English. His commentaries on Sanskrit works became so popular in Europe, America, Ceylon, China, Burman, India, etc. that most of these works underwent about 5-6 reprints during his lifetime.

67 Details and controversies with regard to this work have been discussed elaborately by S.S. Bahukar in his write up on Shankar Pandurang Pandit (Dalai: 593-603).

68 For details see Bahulkar in *op. cit*.

Apart from that, he published editions of at least 108 Sanskrit works, some with traditional Sanskrit commentaries. He also ran the free Sanskrit school, started by his father of legendary fame, and taught students thronging there from various parts of the country.

12. Kerala Varmā (1845-1914)

Kerala Varmā belonged to the royal family of Lakṣmīpuraṁ. The family used to live at Chhanganssery, a thriving town 140 km north to Trivandrum. Koil Thampuran of this family belonged to the Parappanad branch of Parappur family from south Malabar. The Parappur family is specially known for its rich cultural heritage. The family moved to Trivandrum to escape the onslaught of Haider Ali and settled there under the patronage of Mahārājā Kārttika Tirunāl, Rājrāja Varmā Koin Tampūrān was born in this family. He was married to princess Lakṣmībāī of Travancore royal family, Swati Tirunal (1813-46), known for his poetic skills and music compositions, was his son. (Pillai P.R.: 1-2). Kerala Varmā's mother, Pūram Tirunal Devī Ambā Tampuraṭṭī was the daughter of Rājrāja Varmā Koin Tampūrān, and the sister of the illustrious Rājarāja Varmā (1821-59). She was married to Nārāvaṇaṁ Nambuttiri of Mullapally. Keral Varmā was born on 19th February, 1845 in Lakṣmīpuraṁ, a palace built in the memory of princess Lakṣmībāī at Chhangasseery.

As a child, Kerala was devoted to his parents – Pūram Tirunal Devī Ambā Tampuraṭṭī and Nārāvaṇaṁ Nambuttiri. He developed an interest in *Purāṇas* and *Kathakali* in association with his mother, who knew Sanskrit and Malayalam and was adept in purānic narratives. Kerala Varmā pays high tributes to his mother in one of his poems.[69]

Nārāvaṇaṁ Nambuttiri, his father was a scholar of Veda, *Vyākaraṇa, Dharmaśāstra* and *Jyotiṣa*. In 1961, he left the family for a pilgrimage to Kashi and then became an ascetic never to come back. He passed away in 1868.

Keral Varmā was his second son among his five brothers and one sister. His elder brother Rājarāja Varmā (1838-1913) is known as Abhinava Vāgbhaṭa. This Rājarāja Varmā moved to Trivandrum with his uncle (who is also known as Rājarāja Varmā) in 1850 and studied *Vyākaraṇa, Āyurveda* as well as other *śāstras* there. His consort Lakṣmī Bāī died eleven days after giving birth to their son who was named Śrī Mūlaṁ Tirunāl. Kerala Varmā followed his elder brother in 1855 and he was also tutored by his uncle Rājarāja Varmā. Kerala Varmā refers to him as his first *guru*.

69 विरक्तिमार्गे हृदयं ततान या समस्तसौभाग्यसमृद्धिमत्यपि ।
अनन्यनारीसुलभोल्लसद्गुणा ददातु माता मम साऽप्यनुग्रहम् ।।

As fulfillment of the last wishes of his uncle, ruler of Travancore, Viśākhaṁ Tirunāl married Kerala Vermā to a princess, who is also named Lakṣmī Bāī on 24th April 1859, and with this royal connection, he came to be known as Valiya Koil Tampurān.

He was given lessons in English by his uncle, Rājarāja Varmā, and the royal physician, Dr. Wearing also taught him English. Viśākhaṁ Tirunāl himself was proficient in English and encouraged Kerala Varmā to study English literature. Kerala Vermā was interested in learning languages and very soon mastered Hindi, Gujrati, Marathi, Telugu, Kannada and Tamil. He was trained in music and could play *sāraṇgī*, *vīṇā*, and violin. He was adept in Gemmology. With his knowledge of Ancient Indian geography, he made a globe depicting Ancient India with all its cities, mountains, etc. He was very fond of hunting and shooting animals. He was in possession of many guns of diverse quality. As an administrator, he served his consort Rānīlakṣmī Bāī as her trusted minister.

A versatile author, Kerala Varmā wrote in many languages, He composed songs in Telugu, Kannada, and Tamil also. He used to make paintings also but did not develop himself further in this field. As a connoisseur, he encouraged Rājā Ravi Varmā (1848-1906), an artist of legendary fame.

He accompanied Mahārājā Āyiyyam Tirunal on his extensive tour of India. They attended the coronation ceremony of the Begum of Bhopal, and went to Kashi where they visited a Sanskrit Pathshala under the management of Babu Harishchandra (Pillai P.R.: 20). His relations with the ruler of Travancore Āyiyyam Tirunal gradually became strained. He suffered a lot due to royal rage. Misunderstandings between him and the Mahārājā were created by the back biters. A man of self-respect and righteous nature, Kerala Varmā was also an outspoken person. He had criticized the wrong policies of Mahārāja. The crisis precipitated due to many untoward happenings, making the Mahārājā believe that Kerala Varmā was involved in a conspiracy against him. He was outraged. Kerala Varmā was accused of treason, was sent to Alleppy, and put in prison. After fifteen months he was released at the request of his mother but was put under house arrest. This was a time of utter dejection and suffering for Kerala Varmā, but it came as a boon for Sanskrit and Malayalam literature. Kerala Varmā tutored two brilliant disciples – A.R. Rājarāja Varmā (1863-1918), his nephew, and Turāvur Narayan Shastri. The former specially developed his poetic talents in association with his illustrious uncle. They recited their compositions before each other. With his creative faculty at the boom, Kerala also wrote several books in Sanskrit during this period.

The wheels of fortune turned in his favour with the accession of Viśākham Tirunal as the ruler of the state in 1880. He came back to Trivandrum with his nephew

in June 1880. He was now subdued and had developed a tolerant attitude towards life. He then started zealously working for the development of Malayalam literature and language. He composed six *Aṭṭakathas* in Malayalam, many *Khaṇḍakāvyas*, completed translations from works in Sanskrit and other languages, and wrote 14 textbooks. He was nominated as the President of the Text Book Committee, was entrusted with the supervision of the Palace Library, and enjoyed freedom in carrying out his schemes for enriching the library. He got many books transcribed, and himself prepared several transcriptions. He also contacted pundits from Gwalior, Kolhapur, etc. to help him in building up the library and acquire books. He toured extensively and also wrote accounts of his travels.

He was honoured with a fellowship by the University of Madras in 1883. In 1889, he was awarded the title of MRAS on the recommendations of Monier Williams and was conferred with the titles of FRHS and CSI in 1885. His *ṣaṣṭipūrti* (Sixteeth birthday) was celebrated with great pomp and show in 1905. Felicitations and panegyrics were offered in profusion. Notable amongst the poems which were produced on this occasion is – *Ṣaṣṭipūrtiśataka* by Kesava Pillai, *Keralavarmaśataka* by Koṭṭāratil Śaṅkuṇṇi, *Ṣaṣṭipūtivilāsa* by Vellattol Narayan Menon, *Lakṣmīvilāsa* by Ottovil Kaṇṇukṛṣṇa Menon, and *Ṣaṣṭipūrtipraśaṁśā* by A.R. Rājarāja Varmā. K.R. Ramkrishna Pillai gave a speech on this occasion, which was published in *Bhāṣāpoṣiṇī.* It is marked with eloquence and mellifluous prose.

In his journey of life, Kerala Varmā faced intense moments of sufferings together with happiness and also achieved the highest glories that he could dream of. His journey met an end with an equal amalgam of all these. In September 1914, he went to Vaikom to have the *darśana* with his nephew, While returning he slipped at the place where he had spent long years of agony in jail. He had breakfast with the members of his family. He was very happy in their company. After bidding farewell to them, he was returning to Trivandrum with A.R. Rñjrja Varmā, when his car wildly swerved to save a stray dog. Kerala Varmā, though unhurt, was shocked and had a stroke. All efforts to save his life failed. With his nephew at his bedside, Keral Varmā breathed his last on 22nd September 1914.

The whole state of Kerala plunged into grief due to his death. Messages and articles appeared in periodicals and poets composed elegies on him. (Pillai P.R.: 38-42).

Kerala Varmā is considered to be the father of the modern Malyalam literature. He worked for the transformation of Malayalam language and literature. He initiated *Kavisamājaṁ* (Association of Poets) and was the president of *Bhāṣāpoṣiṇīsabhā* which organized the *Kavisamājaṁ.* He brought Sanskrit drama to the doorsteps of common

people through his translation of *Abhijñānaśākuntalaṁ* under the title *Keralīyabhāṣā Śākuntalaṁ.*

P.R. Pillai classifies Kerala Varmā's literary journey into three phases – (i) Early period of fourteen years (1861-75). This was the happiest period of his life also when he enjoyed the full confidence and friendship of the Mahārājā Ailyam Tirunal. It lasts till his internment at the age of thirty. Nine works were authored by him during this period – *Tirunāḷaprabandha* (1861), (ii) *Nakṣatramālā* (1866), (iii) *Guruvāyupureśastotra* (1866), (iv) *Śṛṅgāramañjarī* (1868), (v) *Citraślokī* (1869) (vi) *Kaṁsavadhacampū* (1869) (vii) *Tulābhāraśataka* (1870), (viii) *Pādāravindaśataka* (1870), (ix) *Lalitāmbādaṇḍaka*.

An equal number of works were produced by him during the second period which goes from 1875-1880 when he remained imprisoned. They are – *Kṣamāpaṇasahasra, Yamapraṇāmaśataka, Śatrusaṁhāraprārthanāśataka, Kṣamāpaṇāṣṭaka, Triśatyantaraṁ, Lalitāmbāstotra, Daṇḍanāthastotra, Caṅṅādrīśvarastotra* and *Prakriyāsarvasvaṭippaṇī*. The last period of his literary oeuvre comprises works written after 1880 the year of his release from prison. They are – *Viśākharājapraśasti, Viśākhavijaya, Śukasandeśaṭippaṇṇī, Vikṭoriyācaritasaṁgraha, Vyāghrālayeśaśataka, Śoṇādrīśvarastotra, Śākuntalapāramya, Nītisārasarvasva, Pañcagrāmāṣṭaka, Ṣaḍaṅkureśāṣaṭaka,* and *Jātinirūpaṇa.*

In addition to these, there are some stray verses composed by him. They are collected in the anthologies edited by him. All the Sanskrit works were produced before he attained the age of forty. The remaining thirty years of his life were devoted mostly to the cultivation of modern writing in Malayalam.

Viśākhavijayaṁ is a historical epic by him. It is his *magnum opus*. It consists of 1307 verses in 20 cantos. It deals with the life and deeds of Viśākham Tirunāḷ – the Mahārājā of Travancore. P.R. Pillai regards it as the greatest historical *Mahākāvya* (epic) produced in Sanskrit in Kerala' (Pillai P.R.: 48). An exuberance of poetic beauty makes a happy combination of erudition and scholarship here. Kerala Varma's dialogues with his teacher Rama Swami Shastri are reproduced *verbatim.*

K.C. Kesav Pillai authored an epic poem *Keralavarmavilāsa* in Sanskrit depicting his life and deeds (Pillai P.R.: 10-14).

13. Satyavrata Sāmāśramī (b. 1846)

Satyavrata Sāmāśramī belonged to the village called Dhātrī in Burdwan District of Bengal. His father Ramdas Chattopadhyaya was doing a job at Patna when Satyavrata

was born on 26th May of 1846 as the elder son of his second wife. Satyavrata was given the name of Kalidasa Chattopadhyaya, the name Satyavrata was given by his father to him on account of his devotion to truth. Ramdas moved to Kashi in his old age with a view to educating his son in *śāstras*. Here Satyavrata lived in Sarasvati Mutt and learned from Gauḍa Swami and his disciple Vishvaroopa Swami. He received the training of Sāmagāna from Nandaram Trivedi, a Gujarati pundit. After completing his education Satyavrata had been teaching at his house in Kashi. He also participated in many *śāstrārthas*, and journeyed through the sub-continent with a group of his students. At Bundi, he defeated the pundits of the royal court in *śāstrārtha* and in Bengal he was adjusted as the best pundit in *śāstrātha* next to Taranath Tarkavachaspati. He edited a research Journal *Pratnakramanandinī'in* Sanskrit for eight years (1867-74). He recorded the *śāstrārtha* between Dayanand and the pundits of Kashi held in November 1869. He is known for his original interpretations and Vedic exegesis. He edited *Sāmaveda* in five volumes with intonations, *Aitareya Br.* in four volumes, *Śatapatha Br.* in two volumes, *Nirukta* of Yāska in four volumes. He also authored books on Vedic literature in Bangla.

14. Anundoram Borooah (1850-1889)

Anundoram Borooah was one of the makers of modern India. He was gifted with a rare capability to harmonize and synthesize his diverse activities. The enormous work that he could do in his very short span of life has three distinct channels, involving his contributions as a civil servant; as a scholar, researcher, and author, and as a social reformer. All the three channels have a unitary design – they are embedded with the vision and perception of a genius that Borroah was; and they are also guided by the spirit of servitude for the motherland that Borroah imbibed from his era, his environment, and his great contemporaries. While he chose to serve in remote rural areas of Assam as a civil servant, a scholar and researcher Borooah was always conscious of the vitality of literature and culture for the sustenance of a nation and he visualized his studies as a part of the process of India's rediscovering its glory and redefining its place in the emerging global scenario. He treated Sanskrit classics as national literature and recognized their relevance in shaping the destiny of a new India. In his *Bhavabhūti and his place in Sanskrit Literature*, he writes – "I hope the day is not distant when our countrymen will care more for our home literature than they now do for Shakespeare and Bacon – for Addison and Johnson"; and then he adds – "The whole field of national literature is entirely in our hands and it is much to be regretted that our countrymen do

not yet fully see that it is in our power to improve it to a great extent. The law of supply and demand applies as much to literature as to the political economy, and schoolmasters cannot do better than fully impress the truth of this maxim on their students and make them appreciate and love their history and literature. We must act up to it not simply for literature, but for the vast amount of remunerative work that will be thrown in the hands of our educated class – some of whom are struggling for life and sustenance."[70]

A great lover of Sanskrit and a connoisseur, Borroah wanted Sanskrit and its traditions to reach all corners of the world.[71]

"To me, Sanskrit is dearer than any other language. Its music has charms which no words can express. Its capability of representing every form of human thought in the most appropriate language is probably not rivaled, certainly not surpassed, by any other language."[72]

The initiatives of Anundoram Borooah as a social reformer were not in isolation from his vision as a scholar and lover of Sanskrit. Against the tremendous resistance to female education, he established a school for girls at Noakhali where Pundit Annadacharan Tarkacūdāmaṇi was appointed as Head Master. It is this Annadacharan Tarkacūdāmaṇi who was subsequently to become one of the greatest Sanskrit poets of the century and a renowned pundit in the faculty of Banaras Hindu University. Borooah depended in his social activities on the great leaders and lovers of Sanskrit like Madan Mohan Tarkālaṅkāra and Ishwar Chandra Vidyāsāgar. His refusal to observe the propitiatory rites (*prāyaścittas*) on account of the sea-voyage and to marry at the instance of his father should also be seen in the light of his understanding of Sanskrit texts and his scholarly acumen.

Anundoram Barooah was the first Assamese to graduate from any university, the first Assamese to become a Barrister-at-Law and the first Assamese to join the administrative service under the ICS. He was also the first Indian to become the administrative head of an entire district under British rule. In the list of so many 'firsts' that Borooah has to his credit as a student and as an administrator, we can add some other 'firsts' that he could achieve as a scholar and as an Indologist. He wrote the first authentic research work – *Ancient Geography of India*. – On the topology of ancient Indian rivers, cities, mountains and sacred places. The credit of having composed the first Sanskrit commentary on a classical Sanskrit play by a modern author also goes to Borooah. He prepared the first critical edition of *Nāmaliṅgānuśāsanaṁ* or *Amarakośa*, for which he had collated as many as 31 manuscripts and had gone through several

70 Works of Anundorom Borroah, Publication Board Assam, p. 99

71 May we hope that with the diffusion of Sanskrit this will be as appreciated in the farthest corners of the world, as it is on the banks of Sipra and near the ruins of Vijaywada. *Ibid*. p. 151

72 Anundoram Borroah: Sanskrit English Dictionary (1971), Introduction, p. ix

commentaries like *Padacandrikā*, *Tantra*, *Padamaājarī, Mugdhabodhinī, Tarkasarvasa, Amarapañjikā, Śabdārthasaravasva* and profusely quoted these. He compiled the first modern dictionary of homonyms in Sanskrit based on twelve old dictionaries. He also published the *Sarasvatīkaṇṭhābharaṇa* of Bhoja for the first time. *Jānakīrāmabhāṣyam* is a classic example of the excellence of a traditional Sanskrit-*tīkā.* It reproduces excerpts from the vast mass of Sanskrit classics. Borooah here simply equals the great masters of Commentary literature like Mallinātha. He had high regard for Mallinātha as a commentator, and in his *Jānakīrāmabhāṣyam* on *Mālatīmādhava* of Bhavabhūti. He has closely followed Mallinātha's *ṭīkāpaddhati*. And yet he unhesitatingly questions and rightly refutes many of the interpretations of the great commentator in his other work. In *Raghuvaṁśa* II.33 (*alpasya hetor bahu hātumichchan*) he rejects Mallinātha holding *viśeṣya- viśeṣaṇabhāva* between *alpasya* and *hetoḥ*, suggesting that the word *alpa* is used here as a substantive in contrast to *bahu'* in the sense of for the sake of a little like in *annasya hetoḥ.*

15. Vishnu Shastri Chiplunkar (1850-1882)

Vishnu Shastri Chiplunkar was the illustrious son of Krishna Shastri Chiplunkar referred to above. He was born on 20th May 1850 at Pune. He received his primary education at the Infant School, Pune. He also studied in some other institutions and passed High School Matriculation in 1865. He joined the Deccan College in 1866, where Prof. Keilhorn, Anand Shastri Pendharkar, and Kerunana Chatre were his teachers. He was a voracious reader and avidly studied European literature. His *Nibandhamālā,* a collection of essays in Marathi, covers a vast range of topics and reflects his progressive thinking and modern outlook. He applied critical methods of research and study for his essays on Sanskrit poets.

Vishnu Shastri promoted a rational outlook and modern methods in education. He joined hands with Tilak in establishing the New English School at Pune in 1880.

16. Gangadhar Shastri (1853-1913)

Gangadhar Shastri Manvallī is one of the most towering figures amidst the pundits of Kashi in modern times. His family belonged to the village Yassargattā in Bangalore. His father Nṛsiṁha Shastri came to Kashi for studies at the age of 18 years, married and settled here, and became the court pundit Ishwari Prasad Singh. He had composed

Sāhityasāgara in Hindi, *Kāvyātmasaṁśodhanaṁ* in Sanskrit, and a commentary *Śivabhaktivilāsa* on a portion of *Skandapurāṇa*.

Gangadhar Shastri was born on 16th June 1853. He was given the name of Subrahmaṇyam by his father, Nrisimha Shastri, but considering the wishes of his grandmother, the same was replaced by Gangadhar.

Initially tutored by his father, Gangadhar mastered basic *śāstric* texts along with *pañcakāvyas* when he had just reached eight years of age. He underwent the '*upanayana'* ceremony at the age of eight years and studied Veda, *Vedāṅga*, and other *śāstras* for sixteen years at the Pathashala of Balkrishn Bhatta. Subsequently, he was admitted to Banaras Sanskrit College. He especially studied *Vyākaraṇa, Vedānta, Sāṁkhya-yoga*, and *Dharmaśāstra* with Rajaram Shastri. After the demise of Rajaram Shastri, he studied *Vyākaraṇa* with Bal Shastri, Gangadhar Shastri started teaching at Banaras Sanskrit College in 1879 at the request of Dr. Thebaut.

He was assigned the task of writing a new text to explain the tenets of Sanātana Dharma on the occasion of the Jubilee of Queen Victoria. As a result, *Śāśvatadharmadīpīkā* was composed by him, and was published in *Kāśīvidyāsudhānidhi*. He also composed a biography of his guru Pt. Rajaram Shastri in Sanskrit, which was published in the tenth volume of this journal. He was appointed in the Sanskrit College by Dr. Thebaut to teach Darśana. He edited texts like *Padamañjarī*, *Vākyapadīya*, *Rasagaṅgādhara*, and *Tantravārtika* with his notes. He was given the title of MM in 1887 on the occasion of the Jubilee function of Queen Victoria. He organized the performance of *Jyotiṣṭoma Yajña*. After Bapu Dev Shastri, he was the only Sanskrit pundit to have been conferred the covetous title of CIE.

Gangadhar Shastri passed away on 5th June 1913 (VS 1970).

Ramavatar Sharma, Nityanand Parvatiya, Dharmananda Kosambi and Damdar Lal Goswami are notable amongst his disciples. His sons, Ḍhuṇḍirāja Shastri and Bhālacandra Shastri were good scholars. Unfortunately, the elder son passed away in 1904. Bhālacandra Shastri had been teaching at GovernmentSanskrit College Varanasi.

In the historical *śāstrārtha* with Gattulal Shastri, he resolved a most complicated *samasyāpūrti – babhau mayūro lavaleśasaiṁhaḥ.* The first three-quarters of this stanza were to be supplied exactly in order of the Sanskrit alphabet.

Alivilāsisaṁlāpaḥ by Gangadhar Shastri is an epic poem exhibiting the heights of poetic excellence equal to Śrīharṣa, the author of *Naiṣadhīyacarita* or Paṇḍitarāja Jagannātha. Philosophy and poetry are knit together in each and every stanza of this poem, with the treatment of various philosophical systems, finally establishing the *Vedāntic* worldview.

Besides *Alivilāsisaṁlāpaḥ*, *Haṁsāṣṭakam* by Gangadhar Shastri is a symbolic poem on the same lines.

There are stories about Gangadhar Shastri's extraordinary wit and presence of mind. He could silence Lord Curzon on the issue of his refusal to teach the priest of the Maharaja of Nahargarh. He helped Dr. Thebaut in translating *Śrībhāṣya*. Dr. Vanice felt proud in acknowledging him as his *guru*; he touched Shastriji's feet publically.

17. Umapati Dwivedi (1853-1911)

The ancestors of Pt. Umapati Dwivedi belonged to the village Sahuāpār in the Bansgaon Tehsil of Gorakhpur. They were called the 'Dubes' as the Maharaja of Gopalpur state made them his 'guru' after the expiry of his guru who was called 'Dube'. Umapati's father Haridatta Dwivedi was a veteran *Naiyāyika*, and also a scholar of *Vyākaraṇa* and *Vedānta*. Umapati was born in 1853 and passed away at the age of 58 years in 1911.

He studied *śāstras* with his father. Having taught at the pathashalas of Gorakhpur, he was called to teach at the pathshala of Ayodhya.

There is a story about his father Haridatta Dwivedi. He was going to Chunar to have the *darśana* of the goddess Vindhyavāsinī on foot. The zamindar of the state having come to know of his arrival requested him to stay in his village and be a party for the bride's side in the marriage that was to be shortly performed. As per the custom of those days, a *śāstrārtha* was started between the pundits representing the bride's and the bridegroom's parties, Harihar Dwivedi stated the pūrvapakṣa as the representative of the bride's side. The other party was simply taken aback at the eloquence in *Navyanyāya* style and felt silent. The zamindar gave Rs. 500 to Dwivedi ji which after having the *darśana* in the temple of the goddess, Dwivedi distributed amongst the Brahmins there. The zamindar having come to know of this, again offered him the *dakṣinā* of Rs. 500 with due honours.

Umapati Dwivedi is better known by his pet name Nak Ched Ram Dube at Kashi. He had an impressive physique like a muscle man and he was very adept in practical matters.

During his visit to Nepal, he defeated all the pundits in the court of the King of Nepal, after that he challenged all the 'mallas' (wrestlers) for about there and defeated them too. Panegyrics are woven extolling his accomplishments both in intellectual fights and physical fights.[73]

73 Viz.:

न्यायाम्भोरुहमध्यगग्रहपतिर्योगे यतीनां पतिः
वेदान्तार्णकर्णधारनृपतिः साहित्यवाचस्पतिः ।
चाणक्योऽखिलकूटनीतिनृपतिः साङ्ख्याम्बराहर्पतिः
शब्दे कश्चिदुमापतिर्विजयते मल्लेषु सेनापतिः ।। *Hariharacaritaṁ*, II.30

He moved to Kashi to felicitate 'Kashivāsa' for his father in 1867. Disinclined to move away from Kashi, he spent the rest of his life here, teaching students and spending time worshipping Lord Viśvanātha.

He could even point out a flaw in *Gādādharī*, much to the amazement and appreciation of legendary Pt. Shaivkumar Shastri, who himself was unable to properly explain the passage.

Being owner of big property, he was facing many court cases and he made the seasoned advocates wonderstruck by his perfect knowledge of legal matters and his skill to deal with legal complications (Baldev: 381).

Umapati has authored commentaries on *Śabdenduśekhara* and *Paribhāśenduśekhara* of Nāgeśabhaṭṭa. He also composed an epic *Nārāyaṇakāvya* which remained unpublished so far (Mishra Kalanidhi: 2007: 103). His *magnum opus, Sanātanadharmoddhāraḥ* in four volumes was published posthumously at the initiative of Malviyaji. Pt. Dwivedi started writing this text in 1906 as per the resolution passed in the Kumbhamelā at Allahabad in 1906. The first part of this gigantic work had been printed when Dwivedi was alive. He was all set to present a copy of the published work to the Maharaja of Kashi in 1912, when he died of heart failure. This work is being taken up as an important knowledge text in the part III here.

18. Bal Gangadhar Tilak (1856-1920)

Bal Gangadhar Tilak, singularly known as '*Lokamānya'* (a man publically honoured) has been a renowned scholar, great political figure, and a national hero. By his exegetical method, he joins the ranks of great *Bhāṣyakāras* like Śaṅkara and Rāmānuja; and as a researcher, he challenges the stalwarts from the West. A man of unique distinctions, he was a Sanskritist, educationist, freedom-fighter, national leader, a brilliant mathematician and astronomer, and philosopher.

He was born on 23rd July 1856 at Ratnagiri in Maharashtra in a traditional Brahmin family. He inherited the tradition of Sanskrit learning and a conservative outlook from his father, Gangadhar Paṇḍita, who was a popular teacher of his time. He left for a heavenly abode when Bal was just 16.

Bal was admitted to Deccan College in 1873, passed B.A. (Hons.) from there in 1876, and LLB. In 1879.

He ceaselessly worked to educate people and to open educational institutions with a nationalist view. He endevoured to create a pattern of modern education, parallel to the system of education created by the British colonizers. He was assisted by his

close associates – Agarkar, Vishnu Krishna Chiplunkar (popularly known as Vishnu Shastri), N.B. Namjoshi and V.S. Apte. Together they started Poona English School. This institution came into inception on 2nd January 1880. It served to impart education with a holistic perspective at a low cost. Apart from this, Tilak was instrumental in the inception of the Deccan Education Society of Poona. He and his colleagues became life members of the Founding Body of this society. Fergusson College came into being in 1885. All the life members of the DES worked as Professors at Fergusson College. Tilak himself was teaching three subjects there – Sanskrit, Mathematics, and Science.

However, his relations with DES were severed from 1990 onwards and Tilak then devoted himself more and more to the cause of creating public awareness and national consciousness. He called upon people to celebrate two festivals – *Ganeśapūjā* and *Shivajijayanti*. With his vision and leadership, these festivals soon became potential vehicles for instilling the spirit of freedom amongst the masses. The slogan that he gave to the people – 'Svarāj is my birthright and I shall have it' became a *mantra*.

Tilak became the pioneer of Indian journalism. He started two newspapers – *Kesarī* and *Marāthā.*

Despite his involvement in the national movement for freedom and being jailed for long periods, Tilak cast an indelible mark on Indological studies. His studies and research on Gītā, Vedas, Vedānta, and other fields are still considered relevant. Notable amongst his publications related to Vedic studies are- *The Orion or Researches into the antiquity of Vedas* (1893), *The Arctic Home in the Vedas* (1903), *Chaldean and Indian Vedas* (1917), *Vedic Chronology and Vedāṅga Jyotiṣa.* No less important is his contribution to Indian philosophy as evinced from his works such as – *A Missing Verse in the Sāṁkhya Kārikā (*(1915), *Brahmasūtravarīlā ṭipṇe,* and *Gītārahasya*.

The Orion or Researches into the antiquity of Vedas is the outcome of his in-depth studies in Vedic literature. It is marked with insight and scientific perspective as well as astronomical calculations. Taking a cue from the proclamation of Kṛṣṇa in *Gītā* proclaiming himself as the Mārgaśīrṣa month amongst the months of the calendar, Tilaka makes an inquiry into the nature of the Vedic calendar and builds up his theory of the antiquity of Ṛgveda. He showed that the references from *Ṛgveda* point out that this Veda cannot be later than 4000 BCE. He also adjusted the oldest period of Āryan civilization roughly between 6000 BCE to 4000 BCE. He named it the Aditi period. The next period falling between 4000 BCE to 2500 BCE was adjusted as the Orion period. The third period is Kṛttikā period extending from 2500 BCE to 1400 BCE. All the *saṁhitās* had been completed during this period.

In his *The Arctic Home in the Vedas*, Tilak provides references from *Ṛgveda* and *Avestā* to prove that Vedic poets were acquainted with the climatic conditions as prevailing in the arctic region.

Tilak could correctly interpret some very abstruse passages from *Vedāṇga Jyotiṣa* also. He restored a missing *kārikā* from Iśvarakṛṣṇa's exposition of *Sāṁkhya* system. In *Gītārahasya* he gave a novel interpretation to the message of Gītā – as a text calling for engagement with right action.

Tilak assimilated the essence of traditional exegesis with westernized analytical method and rational outlook.

19. Shiv Kumar Shastri (1857-1918)

Shiv Kumar Shastri was born in village Undi, District Varanasi in Sarayūpārīṇa Brahmin family. He came to be the last surviving son of Ramsevak Mishra, born after astute austerities and worship of Śiva. Legends were woven around him – he is said to be possessing all the characteristics of Lord Śiva naturally by birth – *Tripuṇḍa* (forehead mark with triplication), *triśūla* (trident) on his tongue, and blue colour in his throat. He was inclined towards the service of Śiva right from his early childhood. His father died when he was only three years of age. He was educated at Betia under the supervision of his uncle with Pt. Vanidatta Chaturvedi. However, this could not continue and his uncle started torturing him. At the age of fourteen, he left his parental house forever and moved to Kashi to quench his thirst for knowledge. He studied *Vyākaraṇa* with Pt. Durgadatta Chaturvedi and mastered *Laghusiddhāntakaumudī*. He also studied *Nyāya* with Pt. Kalishankar Śiromaṇi. Pt. Ganesh Shrauti taught him *Khaṇḍanakhaṇḍakhādya* and Vishuddhanand Sarasvati tutored him in *Advaitasiddhi* as well as *Pūrvamīmāṁsā*. He taught *Vyākaraṇa* at the Sanskrit College of Kashi during 1875-79. He had to quit this job owing to untoward circumstances. Meanwhile, Lakshmishwar Singh, King of Darbhanga was impressed with is scholarship. He founded the Darbhanga Sanskrit Pathshala and appointed Shivkumar Shastri as its head, where Shastri had been teaching throughout the rest of his life. Initially, he was paid Rs. 50 per month, which was raised to Rs. 75 per month with the succession of Rameshwar Singh to the throne of Darbhanga. ShaivKumar Shastri was invited as Visiting Professor at Calcutta University by Ashutosh Mukherjee, the V.C., on whose behest Pt. Pramath Nath Tarkaratna tried to prevail upon him to join the prestigious University at Calcutta, but Shiv Kumar Shastri chose to live the life of renunciation. He was awarded MM by the British Government in India and *Sarvatantrasvatantra* with Gold Medal by Shringeri Math.

Shiv Kumar Shastri is known for his versatility in *śāstrārthas*. He defeated towering figures of his time in *śāstrārthas*, like Pt. Ramdhan Panchanan and Bharatmartanda Pt. Gattu Lal Shastri. He went with his guru Bal Shastri the attend the assembly of pundits at the court of the Maharaja of Kochin, where he defeated all the pundits in *Śāstrārtha*, and at the request of the Maharaja, Bal Shastri took up the *pakṣa* (proponents view) of those pundits and then the *Śāstrārtha* between the guru and the *śiṣya* started. Shiv Kumar Shastri defeated his guru also.

He was one of the pundits of Kashi, who accompanied King Prabhu Narayan Singh for the Coronation ceremony of George V at Delhi in 1912. Sanatan Dharma Sabha elected him as its President. He was many a time approached for a ruling whenever there was a dispute on an issue related to *Dharmaśāstra*. In World War I, the Hindu soldiers were asked by their British officers to accept non-vegetarian food, as there was a scarcity of vegetarian items and it was extremely cold also. The soldiers refused first, but being hard pressed by the officers and facing the danger of death due to hunger, they agreed that if Shiv Kumar Shastri of Kashi gives a ruling in favour of meat-eating for them, they will accept this as the last option. Shiv Kumar Shastri was approached by the British officers and after due consideration of the provisions of *āpaddharma* (duty in crisis), he advised in favour of accepting the non-vegetarian food by the soldiers.

Amongst his works – *Yatīndrajīvanacaritaṁ* is a biographical poem in 131 verses. It describes the life, deeds, and philosophy of Bhaskarānanda Sarasvatī. *Lakṣmīśvarapratāpa* is a eulogy to King Lakshmiśvara Singh who was Shastri's mentor. Shiv Kumar Shastri also wrote a commentary named *Śarat* on *Liṅgadhāraṇacandrikā*, a text belonging to Vīraśaiva sect, composed by Nandīśvara, the grandson of Basaveśvara, who was the founder of this sect.

Stalwarts like Ganganath Jha, Madhu Sudan Ojha, Haran Chandra Bhattachrya, Jaydev Mishra were his disciples.

A School named Shiv Kumar Shastri Sāṅga Veda Vidyalaya was founded in his memory.

Shiv Kumar Shastri remains an example of the intellectual heights and glory of *śāstric* learning.

20. Panḍitā Rama Bai (1858-1922)

Panḍitā Rama Bai was born on 23rd April 1858 at Mysore in the family of Chitpāvan brahmins. Her father Anant Shastri Dongre was a well-known Philosopher as well as a scholar of *Purāṇas* and *Dharmaśāstra*. He was patronized by Mysore state for

about ten years. Youngest amongst the six children of Anant Shastri, Rama was born to Lakshmi Bai, the second wife of Anant Shastri. Three of her elder brethren succumbed to premature death. Rama was taught by her father, who was a staunch advocate of female education.

Anant Shastri was a man of revolutionary ideas and a crusader for women's education. He tried to teach Sanskrit to his first wife and his second wife and youngest daughter Rama learned Sanskrit from him. However, his efforts at female education were met with stiff resistance from the puritans, and Anant Shastri was forced to leave his home and wander from one place to another. He sustained by delivering discourses on *Purāṇas* in villages and these discourses also served the purpose of schooling Rama Bai. Ramabai is said to have memorized 18000 stanzas from *Purāṇas* at the age of twelve and had learned many languages – Marathi, Kannad, Hindi, Hebrew, Greek, Sanskrit, English, and Bangla.

The famine during 1876-77 struck a deadly blow on this family which was already suffering from the hostility of the fanatics. Her parents and one sister having met their death due to starvation and impoverishment, Rama moved on foot with her brother, her source of livelihood being the discourses she delivered during the long journey.

Orphaned at the age of 16, Rama and her brother Srinivas traveled over India reciting Sanskrit scriptures. She became known for her *pravacanas* and was invited to speak at Calcutta.

The duo finally reached Bengal walking around 4000 miles on foot. Rama Bai was twenty years of age at that time. During her wanderings, Rama Bai learned many things and came to know her country with first-hand knowledge. She was especially moved by the condition of women and vowed to sacrifice her life for their emancipation. She became a crusader against child marriage and a staunch advocate of female education and widow marriage. She got kind-hearted support from the progressive and reformist section of the society of Bengal. The congregation of pundits there examined Rama Bai's dispositions and she was conferred with the title of 'Sarasvatī.'

Jyotindra Mohan Thakur was extremely impressed by her exposition of Sanskrit verses and in one of the social gatherings he conferred upon her the title of 'Paṇḍitā'.[74]

She however also became unpopular due to her plain-speaking and attack on the double standards of men. Rama Bai joined 'The women's Medical Education Movement and wrote letters to Queen Victoria. She wrote on the exploitation of women and the condition of Devadāsīs.

74 In an article in Wikipedia, it is said that Calcutta University conferred upon Rama Bai the title of Paṇḍitā and Sarasvatī in 1878.

She further incurred the wrath of the orthodox Hindus when after the demise of her brother Shrinivas she married Vipin Bihari Medhvi, a lawyer and *kāyastha* by caste. It was a civil marriage solemnized in 1880.

Fate struck another blow to her when Vipin Bihari died just after one and a half years of the marriage leaving a small daughter, Manorama in her hands. Rama Bai came to Pune at the age of 23 and founded Arya Mahila Samaj for the cause of women. Several branches of the Samaj were opened in different cities of Maharashtra.

When in 1882 a commission was appointed by the Government of India to look into education, Ramabai gave evidence before it. In an address to Lord Ripon's Education Commission, she declared with fervor, "In ninety-nine cases out of a hundred the educated men of this country are opposed to female education and the proper position of women. If they observe the slightest fault, they magnify the grain of mustard seed into a mountain, and try to ruin the character of a woman." She suggested that teachers be trained and women school inspectors are appointed. Further, she said that considering the very poor conditions of women's health, Indian women should be admitted to medical colleges. Ramabai's evidence created a great sensation and reached Queen Victoria. Facilities for Women's Medical education were created. Ramabai herself went to Britain in 1883 to receive medical training but was not found eligible for the training as her hearing was impaired.

During her stay in England, she embraced Christianity. From Britain, she traveled to the United States in 1886 to attend the graduation of her cousin and the first female Indian doctor, Anandi Bai Joshi. She stayed in America for two years. During this time she also translated textbooks and gave lectures throughout the United States and Canada. She had also published one of her most important books, *The High-Caste Hindu Woman*. This was also the first book that she wrote in English. Ramabai dedicated this book to Dr. Joshi, *The High-Caste Hindu Woman* shows the dark aspects of the life of Hindu women, including child brides and child widows, and sought to expose the oppression of women in Hindu-dominated British India. Rama Bai was able to muster support from some women's organizations abroad. She returned to India in June 1888.

In 1896, during a severe famine, Ramabai toured the villages of Maharashtra with a caravan of bullock carts and rescued thousands of outcast children, child widows, orphans, and other destitute women and brought them to the shelter of the Sharada Sadan founded by her.

A learned woman knowing seven languages, she also translated the Bible into her mother tongue — Marathi — from the original Hebrew and Greek.

Unfortunately, Manorama untimely passed away, and Rama Bai also died on 5th of April, 1922 just after nine months of the sad demise of her daughter.

Rama Bai provoked controversies by her writings and lectures. She raised burning issues and questioned the ethics of society concerning its treatment of women. Notable among her publications are – *Strīdharmamnīti* (on Morals of women, in Marathi), *High Caste Hindu Women*, *Status of Society of United States and a Travellogue*, My Story, Bible (Marathi Translation), and Devavāṇī (a poem in Sanskrit).

On 26 October 1989, in recognition of her contribution to the advancement of Indian women, the Government of India issued a commemorative stamp. One of the highways in Mumbai is also named in her honour. The road connecting Hughes Road to Nana Chowk, in the vicinity of the Gamdevi locality is known as Pandita Ramabai Marg.[75]

21. V.S. Apte (1858-1892)

Vaman Shivram Apte was born in Asolopal in Konkan. He lost his father when he was eight years old. His mother moved to Kolhapur where she raised Vaman Shivram and other children with great difficulty. Vaman had to struggle hard to continue his studies. He passed his M.A. in 1873 with high rank.

Apte joined the teaching profession and attained the highest levels of learning. Displaying remarkable ability as an academician and as an administrator also, he became the first Principal of Fergusson College. He was also one of the founders of the New English School which came up in 1880. He also helped in drafting the constitution of the Deccan Education Society. During the years of his career as a teacher, he devoted his spare time for preparing notes and compiling Sanskrit vocabulary, idioms, and phrases. His accomplishments in this area are evinced in three very important works, all completed single-handedly – *The Practical Sanskrit-English Dictionary* (1890), Student's Sanskrit-English dictionary 1884), and *A Guide to Sanskrit Composition* or *Saṁskṛtanibandhapathapadarśaka* (1881). He improved upon the earlier dictionaries prepared by Monier Williams and Anundoram Boduva and made appropriate use of *Vācaspatyaṁ* of Taranath Tarkvachaspati. Above all, he cited references to various works not only from the corpus of Vedic literature but also from philosophical texts belonging to various systems like *Nyāya, Vedānta, Mīmāṁsā*, etc; and produced relevant excerpts from classical Sanskrit poetry as well. He added three very important appendices in his dictionary giving details of Major Sanskrit authors, Major Sanskrit texts, and Geographical nomenclatures occurring in Sanskrit literature – all in alphabetical order. The subsequent additions – appendices on Sanskrit Prosody, a

75 These facts are based on the account given in : Article of Dr. Maitreyi Kumari in *Saṁskṛtaratnākaraḥ* monthy, 30 April, 2015.

Grammatical Concordance as well as the list of *Śabdakośas* in Sanskrit – which he made in this dictionary made it even more useful as reference work. Apte also prepared English-Sanskrit Dictionary which is better and more practical than the one earlier produced by Monier Williams.

A Students' Guide to Sanskrit Composition by him has been extremely helpful for attaining perfection in Sanskrit composition. Apte also authored a monograph on the works of Rājaśekhara, covering various aspects of Rājaśekhara's literary oeuvre.

Apte passed away on 9th August 1892 at the age of 34 years only. His dictionaries even after more than one and a quarter of a century after his death remain as useful as ever.[76]

22. Bachcha Jha (1860-1921)

Dharma Datta Jha alias Bachcha Jha was born in the village Navānī of Darbhanga District in Mithila. By his extraordinary command in *Navyanyāyaya*, he is known as the second Gaṅgeśa Upadhyaya. After preliminary studies at home, he moved to the village Ṭhālhī to study with Vishvanath Jha, the leading pundit of the region. He also studied with other Naiyāyikas of his time – Babu Jha, Ṛddhi Jha, and others. After completing his studies he came back to his home and founded a pathashala in his home itself. Soon he became an institution in himself and students from far and wide came to join his institution.

He appeared in the self-proposed examination (see introduction). G.N. Jha says about him – "With all his vast learning, this pundit suffered from a great defect, he was lacking in the spirit of humility which should mark every true pandit. He was arrogant and openly disrespectful towards his seniors, but he was a remarkable pundit" (Jha: 56).

Giving an account of the famous debate between Bachcha Jha and Damodar Shastri, G.N. Jha, who was personally present on the occasion, writes:

"There is a long standing controversy between the grammarians and the logicians regarding the exact relation between the words and the sentences and their meanings. Bachcha Jha was a logician and in Banaras at that time Mahamahopadhyaya Damodar Shastri Bharadwaj was the most militant among the grammarians. As already remarked Bachcha Jha had a great deal of vanity and freely gave expression to it. Whenever therefore at Banaras, there was a gathering of pundits, he used to say that the grammarians of Banaras, especially the Maharashtra, did not know anything of the above-mentioned

76 Facts are based on the account given in: Dalai: article by Ranjana Date, pp. 349352

subject which among the pundits is called Śabdakhaṇḍa, and Damodar Shastri also used to retaliate. It was therefore considered desirable to arrange a bout between these two lions and it was arranged that there should be a gathering of all the principal pundits invited at Gurdham by Raja Rameshwar Singh. The gathering took place in the evening and was attended among others by the late Maharaja of Hathwa. Off course all the principal pundits of Banaras were present. A very simple question was propounded; the logician's side was taken up by Bachcha Jha and the Gramamrian's by Damodar Shastri."

"The question was a simple one and its simple answer was easily given by Damodar Shastri. Bachcha Jha thereupon entered into the intricacies of the problem. Damodar Shastri, as it appeared to me, at the time when I had read nothing of the subject, refused to enter into those details, whereupon there was some discussion as to the admissibility of those points. The matter was decided by the two umpires who had been appointed by agreement. These were Mahamahopadhyaya Kailash Chandra Shiromani Bhattacharya and the late Mahamahopadhyaya Pt. Shivkumar Mishra. The discussion of the detail was admitted, but after a few steps it became so intricate that not only Damodar Shastri, but all others also failed to follow it, with the exception off course of the two umpires, who continued to listen to Bacchcha Jha and try to understand his point of view. Bhattacharya appeared to us to be especially interested and appreciative of Bachcha Jha's point of view. Damodar Shastri sat a silent listener. This went on till midnight when by common consent the gathering was dissolved and the honours of the day remained uncertain. The partisan of each disputant claimed the victory of his own champion but to my mind the umpires appeared to be inclined to assign superiority to Bachcha Jha. I have given an ungarbed account of this because attempts have been made by the partisans of both sides to misrepresent the facts." (Jha: 56-57).

Pt. Baldev Upadhyaya however has given a quite different version of this episode, suggesting the debacle of Baccha Jha. (Confirming Jha's assertion that 'attempts have been made by the partisans of both sides to misrepresent the facts!')

Maharaja of Darbhanga, Rameshavar Singh, pressed hard upon Bachcha Jha to join the Dharma Samaj Sanskrit College at Muzaffarpur. Bachacha Jha was reluctant, but when the King insisted, he joined this College which developed into a prestigious seat for śāstric learning.

Bacha Jha was not only an eloquent speaker, but he was also equally a prolific writer. His works, comprising creative writings and śāstric discourses both, are magnificent examples of his erudition and command over the language. They are – commentary on *Vyāptipañcaka*, *Siddhāntalakṣaṇavivecanaṁ*, *Avacchedaniruktivivecanaṁ*,

Vyāptyanugamavivecanaṁ, *Gūḍhārthatattvāloka* on *Vyutpattivāda*, *Śaktivādaṭippaṇa*, *Savyabhicāra-ṭippaṇa*, *Satpatipakṣaṭippaṇa*, *Khaṇḍanakhaṇḍakhādyaṭippaṇa*, *Kusumāñjalivardhamānatippaṇa*, *Nyāyabhāṣyaṭīkā*, *Advaitasiddhicandrikā-ṭippaṇa*, *Sāmānyanirukti* as well as commentary on *Śrīmadbhāgavata* – these 13 are his śāstric works. *Sulocanāmādhavacampū* in 52 cantos is his magnum opus (Upadhyaya: 287).

Sahdev Jha is most renowned amongst the students of Bachcha Jha. Śaṅkarācārya of Dwarka Peeth studied *Nyāya* with him. Balkrishna Mishra, Shashinath Jha, Lakshminath Jha (Who became the head of philosophy department at BHU), Swami Purnanand, Swami Paramanand, Harinath Shastri, and many other veterans have been his pupils.

23. T. Ganapati Shastri (1860-1926)

T. Ganapati Shastri was born in the family of Appaya Dīkṣita, a well-known philosopher and poet of the seventeenth century. His father Rama Subrahmanya Iyer and mother Sitamba lived in Thiruvai village (District Thirunelvelly) on the banks of the river Tamraparni.[77] In 1879 he started his career as a junior assistant in Travancore high court. With the establishment of Sanskrit College at Travancore in 1891, he joined this prestigious institution. Very soon he was elevated to the post of Principal of this college. In 1897, Maharaja Vishakham Tirunal appointed him as the librarian of his Royal Palace Library. Here he came into contact with celebrated scholars of his times – Keral Varma, Illatthur Ramaswamy, and others. In 1908 when the Government created an independent department for the acquisition and upkeep of the manuscripts, Ganapati Shastri was made its head. He was honoured by the Maharaja Vishakham Tirunal for his play *Mādhavīsvātantryaṁ, Aparṇāstavaḥ*, *Śrīmūlacaritam*, *Gandharvasaṁlāpaḥ*, *Bhāratavarṇanam*, *Cakravartinīguṇamāla Tulāpuruṣadānakāvya*, *Arthacitramālā* and *Setuyātrāvarṇanam* – are some of his original Sanskrit works. In *Śrīmūlacaritaṁ* he has presented the history of the royal family of Travancore. *Arthacitramālā* is his other original contribution to poetics, with all the examples composed in the eulogy of Vishākham Tirunal.

T. Ganapati Shastri shot into worldwide fame after he made an announcement of the discovery of the manuscript of Bhāsa-plays and then one by one brought out the editions of thirteen Trivandrum plays ascribed to Bhāsa. Though his fame rests on this epoch-making event, and the work done by him on the editing of Bhāsa plays, Ganapati

77 In his *Aparṇāstava* he introduces himself in the following verse –
गणपतिरपि कश्चित् ब्राह्मणस्ताम्रपर्णी–
तटजुषि तिरुवानाम्न्यग्रहारेऽभिजातः ।।

Shastri made enormous contributions to several other areas of Sanskrit learning. No less important is his edition of *Mañjuśrīmūlakalpa,* an early Buddhist text. It is a sourcebook for *Guhyasamāja Tantra* under Buddhism. T. Ganapati not only discovered this in the remote corner in the south, edited it, and also unraveled the mysteries of Buddhist rituals as described in it as well as the mysticism forming the core of it.

The Discovery and publication of *Īśānaśivagurupadddhati* by Ganapati Shastri is another landmark in Indological studies. *Īśānaśivagurupadddhati* by Īśānaśiva Gurudeva belongs to the *Śaivite* tradition in the South. Ganapati Shastri edited this work giving an understanding of Āgamic culture in South India.

T. Ganapati Shastri stands foremost as a commentator on ancient and modern classics. His commentary *Śrīmūlaṁ* on Kauṭilya's *Arthaśāstra* is a masterpiece. He also wrote commentaries or notes on *Śākuntalapāramya* (critique of *Abhijñānaśākuntala* in verses by Kerala Varma), *ṭippaṇas* on two modern epics – *Viśākhavijaya* (of Keral Varama) – and *Āṅglasāmrājyaṁ* of A.R. Rajraj Varma.

He was invited to preside over the All-India Sanskrit Conference held at Allahabad in 1918. He was honoured with the prestigious title of MM in the same year. In the joint convention of the American Oriental Society, Royal Asiatic Society of Great Britain and Ireland, and Societe Asiatique France in 1920, a resolution was passed to honour T. Ganapati Shastri for his unique contribution to Indological studies. Savants such as Macdonnell, A.B. Keith, Parjiter, Grierson, Barnett, Sylvan Levie, Lui Finnot, Julse Bloch, Bloomfield, Norman Brown, and Leymann had signed this resolution. F.W. Thomas himself came to India to hand over the citation to Ganapati Shastri and visited Shasri's house for conferring the honour. Ganapati Shastri was also elected Honourary Fellow of the Royal Asiatic Society of Great Britain and Ireland. In 1924 he was given Hon. Doctorate by the Tübingen University of Germany. Prince of Wells also gave a Medal to him during his visit to India.

T. Ganapati Shastri is also one of the most innovative and original creative writers in Sanskrit. In *Setuyātrāvarṇanaṁ* he experimented with the genre of travelogue, almost unknown in Sanskrit. He also took the initiative to write commentaries on two modern Sanskrit epics – which are great epics.

Har Prasad Shastri says of T. Ganapati Shastri – "The versatility of MM Pt. Ganapat Shastri is very striking. He has handled works of all *śāstras* with equal facility – *Nīti*, *Pañcarātra*, philosophy, Architecture, philosophy of grammer, Rhetoric, Laxicons, *Jyotiṣa, Sphoṭa,* Music – all are welcome to him." (Patel and Bhate: 72).

24. Sudhakar Dwivedi (1860-1910)

Sudhakar Dwivedi was born in the village Khajuri of Varanasi District. His ancestors earlier were living in Gorakhpur. His great grandfather came to Kashi and settled with his maternal grandfather.

Sudhakar's mother died when he was just nine months old. He was brought up by his grandmother and grandfather. He began his education by reading *Vyākaraṇa* with Pt. Durgadatta Shastri and learned *Jyotiṣa* with Pt. Devakrishna Mishra.

His extraordinary acquisitions came out when at the age of 16 he discovered some blunders in a book on *Bījagaṇita* (Algebra) by Bapudev Shastri, who was supposed to be the greatest expert in mathematical astronomy at that time. His teacher Pt. Devkrishna Mishra was awed by his courage and righteousness and asked him to keep quiet about it. However, Bapudev Shastri himself somehow came to know about it and he called young Sudhakar to appear before him and explain his mistakes. After patiently listening to the boy, he very much appreciated the emendations and even recommended Sudhakar Dwivedi for an award. The award was given to the young pundit by Griffith, the Principal, and also the Head of the department of *Jyotiṣa* at Kashi Sanskrit College.

Soon the fame of Sudhakar Dwivedi reached the Maharaja of Darbhanga, who offered him a position at Darbhanga Sanskrit College at Kashi. Sudhakar Dwivedi worked there for two or three years and was appointed the librarian of Saraswati Bhawan by Principal Thebout who had succeeded Griffith. In 1889, when Bapudev Shastri retired from the service of Sanskrit College, Sudhakar Dwivedi at the mere age of 29 was offered the headship of the department of *Jyotiṣa*. He was awarded MM on the occasion of the Silver Jubilee celebrations of Queen Victoria in 1887.

He has authored many original works on Jyotiṣa in Sanskrit. Of these, *Gaṇakataraṅgiṇī* is a masterpiece. Other notable works by Dwivedi are – *Dīrghavṛttalakṣaṇam, Vāstavacandraśṛṅgonnatisādhanam, Bhūbhramarekhānirūpaṇam, Grahaṇe chādakanirṇyah and Dharābhrame Prācīnanavīnayor vicārah.* He also edited many classical texts of *Jyotiṣa*, viz. – *Pañcasidhāntikā, Līlāvatī, Bṛhatsaṁhitā*, etc. (Upadhyaya: 304-5).

Sudhakar Dwivedi has extended the horizons of *Jyotiṣaśāstra* –including mathematical astronomy and predictive astrology. He has been foremost in updating this discipline and proving its validity in the context of modern mathematics.

25. Parashuram Narayan Appasaheb Patankar (1860-1930)

Parashuram Narayan Appasaheb Patankar was born on 4th Sep. 1860 at Mulkavali Tehsil village Sāsva. His father was proficient in music and painting. Parashuram studied at Sholapur and passed B.A. from Deccan College, Pune. At Pune, he formed a bond of friendship with Bal Gangadhar Tilak. Subsequently, he joined service at Holkar College, Indore but later resigned from this service as the British Resident became angry with him for his friendship with Tilak. He served at Madhav College, Ujjain from 1899 to 1903; then at Central Hindu College from 1903 to 1911, and finally at Dewas from 1912 to 1920.

Patankar settled in Indore after retirement. He composed a play '*Vīradharmadarpaṇa'* based on the episode of Jayadratha vanquished. *Eternal Religion* is his monograph on the critique of comparative Religion. He stayed at Bararas from 1925 where he was teaching at the university and was also editing a Sanskrit periodical '*Dharmasaṁgati'*. He became patron of Setu Madhav Rao Pagaḍi. He expired on 4th Dec 1930 (Nirmal: 13-14).

26. Vasudev Shastri Abhyankar (1863-1942)

Vasudev Shastri Abhyankar was born in Satara District. on 4th of August, 1863 to Mahadev Bhatta and Durgakaku. His grandfather, Bhaskar Shastri Abhyankar (1783-1871) was adept in Vedic rituals and he had authored a text *Saṁskārapaddhatiḥ.* He was a disciple of Nīlakaṇṭha Shastri Thatte (1760-1834), whose guru was Vaidyanātha Pāyaguṇḍe, a direct disciple of Nāgeśa Bhaṭṭa.

He lost his father when he was just three years old. His grandfather also died when he was eight years old. Rama Shastri Godbole, a disciple of his grandfather shouldered the responsibility of taking care of him. Godbole became his mentor and guru also. Vasudev Shastri studied Maths, history, Geography, and Marathi at home. He displayed exemplary brilliance from his childhood and at the age of five had learned *Rūpāvalī* and *Samāsacakra*, and at the age of seven, he had completely memorized *Amarakośa and Aṣṭādhyāyī.*

Kanchan Mande has produced a chart of texts learned by Vasudev Shastri during the years beginning from his age of eight to twenty-four which shows how systematically Vasudev Shastri was preparing himself to become an iconic figure in the world of traditional Sanskrit learning. Between the age of eight and eleven years, he completed the study of *Siddhāntakaumudī* with some cantos of *Raghuvaṁśa* and

Naiṣadhīyacarita; between the age of 11 to 13, he completed *Manoramā-Śabdaratna*, *Tarkasaṁgraha* with *Dīpikā* and also *Muktāvalī*; between 14-16 he went through more advanced texts like *Paribhāṣenduśekhara*, *Gādādharī*, and *Kuvalayānanda;* then proceeded to cover Vedic *saṁhitās*, and texts like *Advaitasiddhi*. At the age of 24, he had started writing his commentary '*Tattvādarśa'* on *Paribhāṣenduśekhara* and '*Gūḍhārthaprakāśa'* on *Laghuśabdenduśekhara*.

His extraordinary power of intellect came to be known when he passed all the three examinations of Vedaśāstrottejaka Sabhā at Pune in one go and completed his commentaries on *Paribhāṣenduśekhara* and *Laghuśabdenduśekhara* when he was just twenty years old.

At the age of 27, Vasudev Shastri moved to Pandharpur. There he worked with Vitthala Shastri Dharurakar and was teaching in a pathshala there. However, he did not find the place suitable and came back to Satara. On the advice of his teacher Ram Shastri, he went to Pune and met Justice Mahadev Govind Ranade there. Justice Ranade accommodated him in his house and asked him to teach in a Pathashala at Pune. He taught at the Pathashala for two years. After the untimely demise of V.S. Apte in 1892, he was appointed Shastri at Fergusson College at the behest of R.G. Bhandarkar, where he came to be known as 'the Professor of Professors' as not only he was teaching students, the teachers of the college were also learning from him.

During his stay at Pune, he 'developed a close rapport with R.G. Bhandarkar, with whom he had many sessions to discuss the *Mahābhāṣya*. Many people who were Professors at different colleges in Pune also came to study with Vasudev Shastri, e.g., – Professor Chandorkar, Professor Panse, Prof. Belvalkar, Professor Gune, and Professor V.G. Paranjape.' (Deshpande M.M. in Michael Axel: 147).

He retired from Fergusson College in 1928-29[78], but continued to teach the students free of cost.

He had studied six commentaries on *Paribhāṣenduśekhara* before proceeding to write his *Tattavādarśa.* At the request of Sayaji Rao of Vadodara, he translated *Brahmasūtraśānkarabhāṣya* into Marathi. He completed this gigantic task within two years with the help of his colleague D.T. Chandorkar. Maharaja Sayajirao further requested him to prepare a comparative chart of the difference in interpretations in the bhāṣyas of Śaṅkara, Rāmānuja, Vallabha and Mādhva, etc. Shastri also complied with this and completed this gigantic task only in three months. His translation of *Brahmasūtra* appeared in three volumes comprising seventeen hundred pages. The critical edition of *Śrībhāṣyacatuḥsūtrī* based on five manuscripts was his next venture which accompanied self-commentary *Samāsokti.* Vasudev Shastri joined the ranks of

78 Kanchan Mande gives the date of his retirement from Ferguson College as 1928, Deshpande as 1929 (Dalai 354).

great ācāryas like Śaṅkara and Rāmānuja with this masterly gloss. He also combined the modern methods of critical investigation and scientific study. In his commentaries, he cited related texts and provided proper references. He edited Śrīnivāsadāsa's *Yatīndramatadīpikā*, a text in Vedānta with commentary *Prakāśa*. He dedicated this text to his *guru* Ram Shastri Godbole.

A versatile scholar in various branches of traditional learning, Vasudev Shastri, edited *Kāvyaprakāśa* with commentaries of Govinda Thakkura and Nāgoji Bhaṭṭa. He also edited *Pātañjalayogasūtra* with *Vyāsabhāṣya* and *Tattvaiśāradī.* In the subsequent edition, he also included *vṛtti* of Nāgojī Bhaṭṭa in it.

Vasudev Shastri is known for his concern and kindness for students. He published the *Śrībhāṣya* on the first *sūtra* of *Brahmasūtra* with adequate footnotes helpful for the learners as it was prescribed in the course. He also wrote Marathi works like *Viśiṣṭādvaita* for common readers.

He settled the dispute on the performance of a Vedic *Yajña* in Pune. The priests were divided in opinion on whether to follow *Āśvalāyanaśrautasūtra* of Ṛgveda or *Hiraṇyakeśisūtra*. Vasudev Shastri was asked to mediate. He wrote a detailed essay *Sūtrāntaraparigrahavicāraḥ* giving the ruling that there is no harm in accepting alternate rulings from *sūtra*-texts other than those of *Ṛgveda*. He also appended this essay including the rejoinders by the other party and providing their resolutions.

His commentary named *Darśanāṅkura* on *Sarvadarśanasaṁgraha* brought him the title of Mahāpaṇḍita. It ran into many editions and in between Vasudev Shastri acquired some manuscripts of *Sarvadarśanasaṁgraha* to present his commentary with the critical edition of the text. He edited the text *Saṁskārapaddhatiḥ* which was authored by his grandfather. He also edited and prepared the enlarged version of the *Nyāyakośa* of Pt. Bhimacharya. The second edition of the dictionary as prepared by Pt. Bhimacharya had 1890 terms running into two thousand pages. Vasudev Shastri consulted 172 original texts to revise Bhimacharya's voluminous work and extended the number of entries to 2562 supplementing it with charts, a bibliography, and references from classical Sanskrit literature also.

In 1928, Vasudev Shastri completed *Bindupratāpa,* his commentary on *Siddhāntabindu, a com on Daśaślokī* by Madhusūdana Sarasvatī. For this, he acquired one manuscript of *Daśaślokī* of Śaṅkarācārya and nine manuscripts of *Daśaślokī* with *Siddhāntabindu.* Shastriji also discussed the development of Advaita thought in a historical perspective. The first and the eighth ślokas of *Daśaślokī* form the essence of the theory, and Vasudev Shastri covered as many as fifty-six and sixty-four pages respectively to provide a comprehensive exposition of these two verses.

In his works on Dharmaśāstra, *Dharmatattvanirṇaya* is a masterpiece. It takes into account modern issues of social reform and reformist movements and reviews them in the light of the dicta of the ancients. Vasudev Shastri exhibited his knowledge of geometry and mathematics in his commentary on *Kuṇḍārka* titled *Kuṇḍārkodaya* a text on *Śulbasūtra*. The other editions and commentaries by him, *Mīmāṁsānyāyaprakaśa* (*Āpodevī*) by Āpodeva with commentary *Prabhā,* edition of *Bhagavadgītā* with his commentary *Advaitāṅkura* (select verses with a detailed exposition of the philosophy of *Bhagavadgītā* in 170 pages. He has followed *Jñāneśvarī* (*Bhāvārthadīpikā*) in his interactions.

One of the most voluminous and significant works in the area of translations from Sanskrit *śāstras* is the translation of *Vyākaraṇamahābhāṣya* in Marathi by Vasudev Shastri in six volumes. This is the first complete translation of Patañjali's *magnum opus* in any language. With the inclusion of an Introduction by Kashinath Abhyankar, his worthy son, this work became truly an encyclopaedia on *Vyākaraṇaśāstra*.

Vasudev Shastri's published works (Sanskrit texts) cover around 5500 pages and 2500 pages in Marathi. Marathi translation of the complete *Pātañjalamahābhāṣya* was his life long mission and a colossus work, and owing to his perseverance and dedication he could complete his mission and hand over the complete press copy even at the age of 80.

Towards the close of his life, Vasudev Shastri had planned three texts in Sanskrit – *Kāyapariśuddhi*, *Sādhanapariśuddhi* and *Mokṣapariśuddhi*; to spell out his life philosophy and vision. He could complete only the first out of these. He has described three types of *kāyas* (bodies) in it – *sthūla* (gross), *sūkṣma* (subtle) and *kāraṇa* (causal) explaining the process of their purification to attain *mokṣa*.[79]

27. Mānavallī Ramakrishna Kavi (1866-1957)

Mānavallī Ramakrishna Kavi, better known as M.R. Kavi is the great-grandson of Mānavallī Gangadhar Shastri. He was a man of vision and a dynamic personality. His contributions to the manuscript Studies can never be over-emphasized. A pundit of eminence, Kavi is a towering figure as a commentator, lexicographer, editor of Sanskrit texts, and a master of several languages and ancient scripts. With his indefatigable industry and unsurpassed wisdom, Kavi established landmarks in Indological research and opened new vistas in manuscript studies.

79 Facts are based on the account given in article of Kanchan Mande in Dalai:353-63 and Deshpande M.M. in Michael Axel: 146.

Kavi was born in a family of Vedic brahmins at Nungambakkam in Chennai on 26th March 1866. His grandfather, Venkata Kuppa Shastri was a Vedic priest (*yāñjñika* and *somapīthī*). His father, Ram Shastri is said to have been an *Aṣṭādaśabhāṣāpravīṇa* (adept in eighteen languages).

Kavi was a scholar of astronomy and had commented on Bharata's *Nāṭyaśāstra*. His elder brother Tyagaraja was an expert of Āgamas and Jyotiṣa. He had authored *Kāśīyātrācaritam* (1886).

Kavi served as editor-in-chief and Educational Officer at TTD. He started a new research Jl., *Tirumalai Sri Venkateshwara* from Tirupati for the propagation of religion and philosophy of Lord Venkateswhwara. Ten numbers of the Jl. were published during 1932-33. The TTD then took the initiative to establish an ORI and assigned the work of collecting the manuscripts for it to Kavi and Veturi Prabhakar Shastri. As a result, some 12000 manuscripts were collected. The ORI was founded in 1939 with Kavi as Reader in Sanskrit and Veturi Prabhakar Shastri as Reader in Telugu. Kavi worked at the ORI till 1954.

Besides compiling *Bharatakośa*, a stupendous dictionary of *Nāṭyaśāstra* and allied disciplines, he critically edited *Chandoviciti* of Jñānaśrīmitra, besides writings several commentaries and notes.

Caturbhāṇī – a collection of four *bhāṇas* (one-act plays) in Sanskrit is one of the most important discoveries of Kavi in the area of manuscript studies that changed the whole perception of Sanskrit dramatic tradition. No less important are the discoveries of many other Sanskrit classics by him, vi. – *Kundamālā* of Diṅnāga/Dhīranāga (?), *Kaumudīmahotsava* of Vijjikā, *Tāpasavatsarāja* of Mayurāja and *Avantīsundarīkathā* of Ḍaṇḍin. Kavi was well versed in Musicology and has edited several texts on Musicology – *Bharatabhāṣyam* of Nānyadeva, *Rāgatālacintāmaṇi* of Poluri Govda Kavi (Telugu), and *Parvatanāradasaṁvādamu* (Telugu). He identified King Shahaji's 19 texts on Music which are kept in Tanjore Saraswati Mahal Library. Amidst the other works discovered by Kavi, *Śṛṅgāraprakāśa* of Bhoja and *Abhinavabhāratī*, the commentary of the *Nāṭyaśāstra* of Bharata are worth mentioning. He prepared a critical edition of *Cākṣuśīyaṁ* - a work on *Arthaśāstra* with an introduction and notes. The same was published in the *Jl. of Sri Venkateshwara ORI*, Vol. I, III, IV, and VI between 1940 and 1945. Kavi also discovered some epigraphical records. Of these, Tallapala Cinnanna's Copper Plate Inscription in Telugu is published in *JSVOI*, X, 1049. He edited twelve Telugu works of forgotten poets and translated seven Sanskrit plays into Telugu. *Kaliṅgasena*, a Prakaraṇa of ten acts, and *Vatsarājacaritamu*, a novel as well as two prabandhas – *Mṛgāvatī* and *Vasantavilāsamu* - all in Telugu, are his original contribution to creative writings. As a musicologist and critical text

editor of Telugu works, Kavi is known as the *Telugu-tātha* – the grandfather of Telugu).

Over and above these extraordinary works, Kavi's fame in the world of Sanskrit scholarship rests as the first editor of the critical edition of *Nāṭyaśāstra* with *Abhinavabhāratī* – a work which has shaped the whole course of studies in the field of Indian aesthetics, Drama and Dramaturgy as well as performing arts. Kavi did the pioneering work on *Naṭyaśāstra*, which was subsequently re-edited and translated after his edition of the first volume of the text and the *Abinavabhārati* on it. Sometimes criticized for the liberties taken by him in the matter of putting up the readings, Kavi remains a *sine qua non* in the studies on the *Nāṭyaśāstra.*

The last three years of his life (1954-57) were spent in distress and deprivation, as there was no provision for a pension.

Mānavallī Ramakrishna his grandson requested the TTD to organize certain activities in memory of his grandfather – including seminars and installation of a bronze statue of Kavi at Tirupati and reprinting of his works. A resolution with signatures from several scholars was submitted to the TTD. All these efforts resulted in a one-day seminar on Kavi. This was conducted by ORI Tirupati on 16th March 1912.

Kavi was awarded *Śāstropādhyāya* (M.A.) in Sanskrit and Telugu. Right from a young age, he used to write poetry in Sanskrit and Telugu.

K.P. Jaiswal had described Kavi as 'a Light House of India' in one of his write ups in Modern Review of 1928.[80]

28. Madhusudan Ojha (1866-1939)

MM Madhusudan Ojha was born in the village Gāṛhā, District Muzafffarpur of Bihar in 1866 (VS 1923 Bhādtra Kṛṣṇa 8th). He lived till the age of eight years in the village with his father Vaidyanatha Jha. Rajiv Lochan, the elder brother of Vaidyanath, had moved from Bihar to settle at Jaipur. He was honoured with a *zagir* (property) from King Ramsingh of Jaipur and was an honourable member of the court of King Ramsingh. Rajiv Lochan adopted the boy Madhusudan, he having no issue. Madhusudan had his sacred thread ceremony and lived with his uncle till the age of fifteen years at Jaipur. King Ramsingh however passed away in 1888, and so did Rajiv Lochan in 1882. Young Madhusudan then had to return to his village.

In 1882 he returned to his village Gāṛhā, and at the age of 17, Madhusudan was married to the daughter of Chanchal Nath Ojha at Mithila. With his keen desire to

80 Facts are based on the account given in : Document prepared by P.C. Muraleemadhavan as an outcome of the one day seminar on Kavi held at ORI, Tirupati

continue his studies, he obtained the permission of the elders to go to Kashi and got himself admitted to the Darbhanga Pathashala there. He studied *Vyākaraṇa, Nyāya, Mīmāṁsā, Vedānta* and other *śāstras* with gurus like Shiv Kumar Shastri. After completing his education, Madhusudan toured various cities of Rajasthan and returned to Jaipur.

In 1889, Haridas Shastri, the Chairperson of the Education Department, Rajasthan Government requisitioned his services for Maharaja College of Jaipur. Madhusudan Ojha started teaching at this college and also served as a member and then as the President of *Dharmasabhā* at Jaipur. Raja Savai Madhav Singh was very much impressed by his scholarship and requested him to join his personal staff. In 1896, at the instance of the Maharaja, he started working in the royal *pothīkhānā* (The Manuscript Library). This enabled him to study many rare manuscripts collected by Jaipur Raj.

In 1902, he went abroad to attend the coronation ceremony of Edward VII with King Madhav Singh. He delivered a lecture in Sanskrit at Oxford University in the presence of A.A. Macdonnell, Vendel and Thomas. Pleased with his eulogy which Madhusudan composed in Sanskrit, King Edward gave him a Gold-medal and certificate of honour.

Ojha is said to have authored around 150 original works in Sanskrit. Out of these nearly 40 have been published, 80 works are available in manuscripts, and the remaining ones have been lost. Notable amongst his works are – *Jagadguruvaibhavam*, *Vyomavādaḥ, Aparavādaḥ, Indravijayaḥ, Āvaraṇavādaḥ, Ambhovādaḥ, Atrikhyātiḥ* and *Daśavādarahasyam*.

In *Vyomavāda*, Ojha discusses the theory of Ākāśa (ether) as the primordial matter. In *Aparavādaḥ*, he come out with his idea of cosmology and established seven elements – *Kāla, Svabhāva, Niyati, Yadṛcchā, Bhūta, Yoni and Puruṣa* as fundamental elements leading to creation.

In *Āvaraṇavādaḥ* he describes three elements – *Vaya, Vayuna* and *Vayonātha* and their role in the genesis, In *Ambhovādaḥ* the theories of evolution and dissolution are discussed, along with three states of water – *Ghana* (solid)*, tarala* (liquid) and *virala* (airy). *Atrikhyātiḥ* gives an account of the genealogy of the sage Atri. In *Daśavādaḥ* Oja discusses ten philosophical systems that preceded the six systems of Vedic philosophy.

Amongst his other works, *Jagadguruvaibhavam* comprises a Historical and scientific study of the concept of Brahmā in Vedic literature. In *Indravijayaḥ*, Ojha discusses the concept of *Trilokī* (three worlds), the nomenclatures Bhāratavarṣa and Hindustan and the theory of so-called Āryan invasion.

In his *Pratyantaprasthānamīmāṁsā*, Pt. Madhusudhan Ojha discussed the validity of sea – voyage for trips to other countries.

Amongst his philosophical works – *Gītāvijñānabhāṣya, Śārīrakavijñānabhāṣya, Brahmavijñāna,* etc. are also important.

Adyadatta Thakur (Lucknow), Motilal Shastri, Ganeshi Lal Suthar and Anant Sharma have worked with their singular devotion to print, edit and publish the writings of Ojha. Dayanand Bhargav is one of the most brilliant exponents of his philosophy.

MM Madhusudan Ojha research Cell was established at the J.N. Vyas University of Jodhpur to promote studies in the works and philosophy of Madhusudan Ojha.

29. Shripād Damodar Satvalekar (1867-1968)

Shripād Damodar Satvalekar was born on September 19, 1867[81] in the family of Vāśiṣṭha gotra, reputed for the cultivation of Vedic studies and preservation of the Vedas. His great grandfather, Krishna Rao was devoted to religious activities – chanting mantras and doing the *svādhyāya* (study of Vedas) throughout the day. His grandfather Anant Rao was married to Sarasvati. They lived at Kolgaon under the Tehsil Samantwadi in the Ratnagiri District. They had three sons – Damodar Rao Pant, Krishna Rao, and Sita Ram Pant. Of these, Damodar Rao Pant, married to Lakshmi Bai, was the father of Shripad Damodar Satvalekar.

Shripad Damodar was trained in Vedic lore by his father. He started learning *Vyākaraṇa* from Chintamani Kelkar in 1884. He especially learnt *Mahābhāṣya* and could speak Sanskrit fluently. His father was known for his accomplishments in paintings also. Shripad was subsequently trained at JJ School of arts. He used to reach the college daily at 10.30 after taking lunch, and after attending the classes there, busied himself in reading and writing about Vedic literature. He secured awards for his achievements in fine arts and JJ School of Arts appointed him a teacher in 1893. Meanwhile, he had been married the daughter of Maghanavache Sadhle in 1889.

It was during the days of his internship at JJ School of Arts that he challenged a pseudo-Yogi at Mumbai, who claimed that he can devour a cloth and then the cloth would come out of his anus. Amidst the pandemonium, Satvalekar proved that the person was playing a hoax. (Gokhale: 46).

Satvalekar was earning a handsome amount of money from his paintings and sketches. He would have been a millionaire; had he not been drawn by the Vedic philosophy. Right from a young age, the Vedas attracted him. He invested the earnings from his profession to the cause of Veda. Even as a student of JJ School of Arts in

81 P.C. Sahoo (Dalai: 184) gives his year of birth as 1866.

1892, he had published articles on Vedic *Ṛks* in Kesarī edited and published by Bal Gangadhar Tilak.

Vishnu Buva Brahmachari (1825-1871) was his source of inspiration (Gokhale: 10). Bruva was a Hindu missionary who fought the Christian missionaries working for the propagation of their faith in the country. He was jailed for delivering lectures against the Christian missionaries in 1857. He published a tract *Vedokta Dharmaprakaśa* and a collection of his *Ovīs* (a metre in Marathi poetry) named *Bhāvārthasindhu* in 1856. He had also authored a commentary on *Bhagavadgītā* titled *Setubandha.* He was against caste system and the rituals.

Shripad did not continue with his teaching job at the JJ School of Arts for long and moved to Hyderabad during 1900-1901. He established his studio there. He was earning a handsome amount of money through his profession. The Nizam of Hyderabad was pleased by his accomplishments. There were exhibitions of his paintings at Pune, Mumbai, Madras, and Shimla (Gokhale: 47). His public life also began in Hyderabadand he developed contacts with some voluntary organizations. He was continuing with his studies of Veda and was introduced to Ārya Samaj by one Keshav Rao, an advocate by profession. At the Arya Samaj branch at Hyderabad, texts of Vedic Saṁhitās with commentaries of Dayanand were available, which Satvalekar took up for study. He became a member of the Ārya Samaj at Hyderabad, started delivering lectures on Indian culture and also translated *Ṛgvedādibhāṣyabhūmikā* and *Satyārthaprakaśa* of Swami Dayanand in Marathi. King Syaji Rao Barodekar was very much pleased with his accomplishments. (Gokhale: 49).

Besides Dayanand, Satvalekar also studied Aurobidno and found both of them complementary to each other (Gokhale: 238). He formed a circle in Hyderabad, and some of the citizens became admirers of his erudition and learning. He was being called for delivering lectures on public platforms. His lectures were arranged by Keshav Rao Vakil. Aghornath Chattopadhyaya, father of Sarojini Naidu used to preside over these lectures.

One night in 1905, Ramchandra Rao, a reader in the service of Nizam came to him and informed him – The Government of Nizam is pleased to find that you are earning a handsome amount of money through your profession. However, it has been brought to their knowledge that you are participating in the activities of *svadeshi* and delivering lectures in their favour. This has irked the President, and you may be expelled from the state." (Gokhale: 55). Satvalekar told him that his participation in the activities of *svadeshi* and delivering the lectures is none of the business of the Government and he is not going to stop his activities.

Meanwhile, he was invited to the Gurukul Kangri University of Haridwar. When he was working as a lecturer to teach fine arts and Vedic literature at Gurukul Kangri University, he wrote his trendsetting article *Vedic Prārthanecī Tejasvitā* in Marathi. This article was published in *Viśvavṛtta* monthly pub. from Bijapur.

It was re-issued under the title *Vedic Raṣṭragīta* in book form from Mumbai. Two thousand copies of the book were printed, Out of which only a bundle of 200-250 copies reached Satvalekar. The remaining copies were seized by the British Government. Hindi translation of this book was also released from Allahabad (Gokhale: 237-38). Satvalekar however could make available the copies of his monograph to some of his admirers, especially HH Sayaji Rao of Vadodara and Shahu Maharaj of Kolhapur.

He mainly based his thesis on the XII Kāṇḍa of Atharvaveda, and interpreted the term *grāmapattanādirakṣaṇārtha*m as *rāṣṭrarakṣanārthaṁ*. (Gokhale: 63). He termed the *Prathivīsūkta* of *Atharvadeda* as a National song (*Raṣṭragīta*). Satvalekar remained active under the Ārya Samaj for 17 years from 1901 to 1918. He also joined the activities of the Theosophical Society and worked for the society from 1802 to 1807. He liked the ideology of the society as it gave freedom of free-thinking and make independent studies, whereas the Ārya Samaj had a fixed ideology. He developed differences with the activists of Ārya Samaj owing to their rigidity and disallowance to study texts other than the Vedas. Satvalekar supported liberal views. Dayanand advocated monism. Satvalekar was of the view that multiple traditions of *Dvaita*, *Advaita*, etc. were nurtured in India. He cited passages like – *tatra ko mohaḥ kaḥ śokaḥ aikatvam anupaśyataḥ* (Vāj. 40.7, Īśāvāsya Up. 7) and *Ekaṁ sad viprā bahudhāvadanti* (Ṛg. 1.164.46, *Atharvaveda* 8.10.28, *Nirukta* VII.18) to support his thesis.

Ārya Samaj discarded various rituals like Śrāddha, which Satvalekar supported on the basis of *Śrāddhavidhāna* in *Atharvaveda*. He advocated his views in support of this ritual in his tract '*Yama va Pitara*'. *Ārya Sārvadeśika Sabhā* spent one thousand rupees to publish a tract in refutation to his book (Gokhale: 51).

Satvalekar founded an educational institution *Vivekavardhini* in 1905. He was with Tilak during the Surat Congress in 1907. He also served as a Teacher of Fine Arts and Vedic literature at Gurukul Kangri University during this period (1907).

In 1908 he was sued for anti-government activities, was convicted along with the editor and the publisher of the Marathi monthly, and was sentenced to jail for one and half years. This sentence convinced Satvalekar that the study of the Vedas will emancipate him and his country.

He had quit Hyderabad, as his activities were not liked by the Nizam, and had already moved to Lahore where he had opened his studio. He toured in the cities of

Punjab to deliver lectures on Vedas. He was also associated with the activists working for Home Rule. He was expelled by the Governor of Punjab.

During this period he was extensively touring various townships in northern and central India. At Lahore, he was introduced as an artist and a scholar of Veda to Dr. Satyapal and Dr. Kichlu. His lectures on Veda and its vision for the nation were arranged in various branches of the Ārya Samaj. He referred to political issues and culled down nationalist and revolutionary ideas from the Vedas. Thousands of people gathered in the public meetings he addressed. Around 1917, the authorities put guards on his studio and started keeping track of his activities. He toured Haridwar and the Himalayan areas. Made paintings of the locales and landscapes he visited. He went to the Amarnath shrine in 1914, and Shrinagar and visited the shrine of Shankaracharya. In his memoirs, he vividly portrays the scenic beauty of the landscape with an eye of an artist. In one of his articles published in *Navayuga* monthly in 1905, he described the ecstasy he experienced looking at the splendor of beauty in the region of Himalayas.

He was becoming a celebrity, his studio at Lahore during 1912-13 was doing good business and whatever he earned out of it, he invested in publication of books related to Veda. Also, he was being repeatedly stopped to enter and expelled from these townships by the British authorities. Police raided the premises of Gurukul Kangri where he was staying, and the youth there became agitated and tried to stop the police to captivate him (Gokhale: 90). However, the police handcuffed him and produced him in the court of the district collector. He was put in Bijnor jail with ordinary prisoners. Life was hell there. Some of his well-wishers spent money to make good milk available to him. The other prisoners respected him and called him '*paṇḍita'*. Then he was shifted to Kolhapur. When he was being taken there by train people gathered at several stations to greet and honour him and to offer fruits and food to him. There were young men in the compartment who came to meet him, and when the police stopped them there was a scuffle.

At Kolhapur, his handcuffs were removed. Shahuji Maharaj was helpful.

He remained in jail for one and half years. Annie Besant and HH Sayaji Rao Gaekwar supported him. Shahuji Maharaj of Kolhapur sympathized with him.

After his release from the jail, he moved to Aundh in 1918 and founded Svadhyaya Mandal there. He also installed a printing press Bharata Mudranalaya. Here he accelerated the work of translating the Vedas. In 1819 he started Vedic Dharma a Hindi Monthly from there. In 1920 he was elected Chairman of the Satara District Congress. Revolutionaries, freedom fighters and members of the National Congress Party visited his premises and found shelter.

He also attended the national annual conventions of the Congress Party in 1914, 1915, and 1916 at Mumbai, Madras, and Lucknow.

Meanwhile, he was assiduously working for bringing out good editions of Vedic *Saṁhitās* and had also launched another monthly *Puruṣārtha* in 1924. After independence, he shifted to the village of Pardi in Gujrat. At Pardi, he had his press, supervised the publications, and edited three periodicals in Marathi, Hindi, and Sanskrit. He has authored more than 400 books which include complete line-by-line translations with paraphrasing of all the four Vedic Saṁhitās and many other Vedic texts.

He received support from Shahuji Maharaj because his progressive outlook and views against the caste hierarchy helped settle the age-long dispute over the status of Maratha kṣatriyas. Satvalekar published five or seven articles in *Induprakash* Marathi periodical proving that the Marathas are kṣatriyas.

Even though the Ārya Samaj had not entered into any confrontation with the British Government, the Sanātanīs were lodging complaints with the British rulers regarding its involvement in the activities of svarājis. The activities of Shyam ji Krishna Verma were cited to prove the point. They also branded *Satyārthaprakaśa* as a text of *Rājadroha*. Satvalekar taking a line different even from the Ārya Samaj had confronted the British rulers. (Gokhale: 94).

Initially, Satvalekar was close to Tilak and met him on some occasions. He was also studying the activities of Mahatma Gandhi and ever since 1930, Satvalekar found Gandhi close to his heart. He started working as per Gandhi's programmes. The Mumbai Government had an inkling that Satvalekar was working for Congress under the Mahatma and the ruler of Aundh is helpful to him. At the instance of the Government, the ruler of Aundh gave him the notice to quit Aundh within eight days. Satvalekar convinced him that he is simply working in the interest of his subjects. The Maharaja stood the pressures from British Government and made Satvalekar the Chief Pundit of Aundh Darbar and a member of the Pradhinidhi Sabha of Aundh.

Satvalekar repeatedly met Mahatmaji during the days of his Satyagraha. Due to his initiatives, the Raja of Aundh started wearing Khadi along with all his courtiers. Appa Saheb Pant was the chief representative from Aundh when the announcement of complete *savaraj* was made by the Congress and Satvalekar stood firmly with him. From 1920 he was holding the charge of the District Congress Committee of Aundh. He was involved in the Salt-movement (Namak-*satyāgraha*). His presence tremendously inspired people in the days of *satyāgraha*. And he was constantly called to address the gatherings and meetings organized by the Congress at Satara and Aundh.

The Punjab Government was in search of him. The Aundh darbar was contacted, and upon their questioning Satvalekar replied that he is simply doing the work for

translating the Vedas here. The ruler of Aundh sent a response to the Government of Punjab by stating that Satvalekar is simply doing academic work and he is not involved in any anti-Government activity.

Satavalakr remained in touch with Gandhiji constantly. Gandhiji also appreciated the gigantic task and the management skills of Satvalekar and is reported to have told him – I have always been enamored of your public activities.[82]

In 1930 he was elected the Chairman of Satara District Council. Between 1939 and 1945 he was continuously involved in various activities related to the freedom struggle and came into contact with Mahatma Gandhi. He provided shelter to freedom fighters.

In 1936 he joined the Rashtriya Svayamsevak Sangh, and became the head of its Aundh branch. His premises came under surveillance after the murder of Mahatma Gandhi by Godse.

After the assassination of Mahatma Gandhi, Satvalekar expressed his anguish at this gruesome act in unequivocal terms and paid homage to the departed soul from the very depth of his heart. But then, there were disturbances in Aundh and he found managing the affairs of Svadhyaya Mandal and running his printing press difficult at Aundh. He purchased a church together with its pristine premises at the village of Pardi, District Balsad in Gujrat, and shifted his establishment in 1948. He started another monthly in Gujrati from here. In 1954, the Silver Jubilee celebrations of Svadhyaya Mandal were organized under his supervision. In 1955, he initiated the performance of a Gayatrī Mahāyajña at Pardi.

Satvalekar has been establishing the contemporary relevance of Vedic literature by linking the concepts of *Sabhā, Samiti, Rāṣṭra*, and *Viś* to modern notions. He refuted the euro-centric discourse proposing that the ideas of democracy and the parliamentary system came from the west.

The Silver Jubilee celebration of Svadhyaya Mandala was held at Pardi in 1954. Vasant Rao, the eldest son of Satvalekar with his wife Latika performed the rituals. Well-wishers of Satvalekar from Hyderabad, Vadodara, Saurashtra Rajasthan, Karnatak, and other places attended in large numbers. Gayatri Mahāyajña was performed at Pardi from 18th January 1957 to 20th January 1957, which was accompanied by Sanskrit Bhasha Sammelan, presided over by Shridhar Bhaskar Varnekar. A large number of veteran scholars joined this event. The convention of Vedic Parishad was also organized on this occasion.

Satvalekar was married to Sarasvati Bai in 1889 even before he joined JJ School of Arts, Mumbai. Sarasvati Bai was the third daughter of Shri Hari Pant Sadhle.

82 आपके प्रचारकार्य पर तो मैं हमेशा मुग्ध रहा हूँ। Gokhale: 179

Personally, Satvalekar was against marrying at such an early age. But such were the customs and rigidity of the orthodoxy that as a young boy, he could not open his mouth freely to air his views. His wife was only 12 years old at the time of marriage. His first son Narayan was born after four of five years of his marriage. Subsequently, two sons were born when he was at Punjab. Vasant Rao was born in 1913 in Lahore. He was educated at Aurangabad and after passing his B.A. in 1935 has been helping his father in running the affairs of Svadhyaya Mandal. He also served in various positions in the social and political fields. Madhav Rao, his third son was born in 1925 at Lahore. He carried forward the legacy of his father in the field of Painting and graduated from JJ School of Arts.

Satvalekar has been living in Mumbai, Hyderabad, Pithapur, Jaipur, Gurukul Kangri University Haridwar, Aundh, and various cities of Punjab with his family, keeping very few utensils and limited clothes, etc. His wife remained perfectly devoted to him till she breathed her last. She took care of her sons when Satvalekar was in jail. His sons Vasant and Madhav were aged seven and four when he was at Lahore amidst the turmoil. Sometimes they suffered a lot due to his involvement in political activities sometimes they enjoyed travels with him from Kashmir to Kanyakumari. Satvalekar remained a happy man so far as his family life goes.

Satvalekar hated artificial ornaments. “I do not remember if I had touched gold anytime – he is said to have remarked. (Gokhale: part II: 2). When the teachers at JJ School of Arts implored him to accept a teacher’s job at their school, Satvalekar taught there for some time. He purchased Vedic Saṁhitas from the first salary he got. (Gokhale: part II: 2).

He developed himself into an excellent orator and could address thousands of people in a gathering. When he had started delivering public speeches he used to feel nervousness, which subsequently he was able to overcome. “I can not deliver extempore lecture without any preparation – he says – I need to practice. (*ibid*: 3). Between the age of 20 and 25, he used to deliver speeches in Sanskrit also, later the occasions for delivering speeches in Sanskrit became rare and he adopted mostly Marathi and Hindi as his medium.

Satvalekar is supposed to be the father of Modern Indian art of Painting. He used to prepare sculptures of kings or Maharajas and earned a handsome amount of money from that. Exhibitions of his paintings were arranged in Mumbai, He was a good photographer also.

He tried to eradicate superstitions and deplored the sacrifice of animals in *yajña*. He also interpreted Vedic texts giving rulings against discrimination of caste, colour, and creed.

He printed correct editions and made them available to public at a very low price. By 1966, more than 20000 copies of his *Ṛgveda* with Hindi translation had been sold out and more than 10, 000 of Marathi and more than 5000 of Gujrati translation. He made them available to the public at the mere cost of Rs. 5.

He wrote, edited, and published 409 books (Gokhale pt II:89). They cover around 57000 printed pages and different languages – Hindi. Marathi, Gujrati, English, Sanskrit and Kannada.

Satvalekar was honoured by the President of India with an annual grant of Rs15000 in 1959. In 1966, his birth centenary was celebrated during his lifetime. Gita Dharma Mandal honoured him with the title '*Gītālaṅkāra*', Shankaracharya of Govardhana Mutt with '*Mahāmahopādhyāya*'; Hindi Sahitya Sammelan with '*Sāhityavācaspati*'; Gurukul Kangri Vidyapith with '*Vidyāmārtaṇḍa*', the Devraha Baba called him 'Brahmarṣi'. The University of Poona conferred upon him honourary D. Litt, the ceremony for this was organized on 10th April 1966 at Satvalekar's place in Pardi. Prof. T.G. Mainekar, the Dean of the faculty at the University and himself a well-known scholar of Sanskrit was present on this occasion. Bhogilal Sandesara as the representative of HH Gaekwar of Vadodara and Lalbhai Nayak as representative of Gujrat Vidyapith were also present on this occasion. He was felicitated during his centenary year at Ahmedabad on 23rd December 1966. He delivered lectures there, explaining his vision of life and the world. Ceremonies at Pune in his honour were organized from 28th to 30th April 1967, which he attended. On 29th April 1967, a felicitation volume in his honour was released in a large gathering being presided over by Bal Shastri Hardas at Pune.

Satvalekar believed in the divinity which is omnipresent. He also viewed the human body as an abode of the divine. This he explained on the basis of several passages from the Vedas. He regarded the world as one indivisible form of god. A man to him is not a sinner, nor is he something divided, incomplete, and separated. He is one with the divine and complete in himself.

On the basis of his Vedic exegesis, he refuted any idea of social discrimination. He emphasized the basic unity of Hinduism, and the need to develop harmony in the society by establishing the feeling of unity with the followers of other faiths -- Muslims and Christians (Gokhale:282). He also visualized three levels of creation Empirical, godly and spiritual on the basis of Puruṣasūkta. Vedic Yajña has three levels – *Devapūjā, Saṅgatikaraṇa* and *Dāna*. Reality has three forms – individual, nation, and cosmic (Gokhale: 304).

Now Satvalekar remains an unsung hero. The institutions which he had created by him are somehow lingering on. The initial enthusiasm and the inspiration

however have been lost. The journals which he had started were stopped after his demise.

30. Panditaraja K. Rama Pisaroti (1867-1947)

Panditaraja K. Rama Pisaroti was a pupil of the Maharaja Ramavarma Parikshit Thampuran and was the principal of Maharaja's Sanskrit College, Cochin and the author of many modern Sanskrit works.

He was a versatile writer. His writings include – *Ramavarmaśataka, Pūrṇatrayīśastotra, Saṁgameśastuti, Ślokaviṁśatimālikā, Gaṅgāstuti,* and *Śivastuti* (all *kāvyas*) . He has authored commentaries on all three dramas of Kālidāsa each titled as *Sararthadipikā*; *Bālapriyā* on *Dvanyālokalocana* and *Citramīmāṁsā*; *Bālahṛdyā* on *Kuvalayānanda* and *Daśarūpakāvaloka*; *Rasikapriyā* on Nārayaṇiya and *Sararthadipika* on *Śivānandalaharī* and *Devimāhātmya*.

He is held as one of the foremost scholars of Sanskrit from Kerala.

31. Ganganath Jha (1872-1941)

Ganganatha Jha stands as an excellent *bhāṣyakāra* of some of the major Sanskrit texts in *Mīmāṁsā*, *Nyāya*, and *Kāvyaśāstra*. Maharaja of Darbhanga appointed him the librarian of the library of Darbhaga Raj and gave him free hand to create one of the richest treasures of published books and manuscripts. Jha trained himself in the study of manuscripts and also used his acumen to translate a sizable number of knowledge texts from Sanskrit into English. Later he came to Allahabad and joined Muir College as a Professor of Sanskrit. He edited 'Indian Thought' a quarterly in collaboration with Dr. Thibaut. He is known for his authentic exposition of *Prabhākara* School of *Pūrvamīmāṁsā* and his thesis on this subject written in Sanskrit and English earned him the degree of the Doctor of Letters.

Lakṣmīdeva Jha, his great-great grandfather of Ganganath Jha, lived at the village Sarisab Pahi of Mithila. His father, His great grandfather, Amṛtanātha, is referred to as a *Vaiyākaraṇa* in the *Pañjībook*. Tirthanath Jha or better known as Dharanath Jha created a homestead in Sarisab Pahi. On his mother's side he belonged to the rulers of Darabhanga Raj. His maternal grandfather was half-brother of Maharaja Rudra Singh of Darbhanga.

His mother Rama Kashi Devi was the eldest daughter of Vasudev Singh, the second son of Chhatra Singh, the Maharaja of Darbhanga who had succeeded Maharaja Madhav Singh. His parents had eight children, the first three were boys; Ganganath being the youngest amongst them. The progeny was followed by two sisters, two brothers, and again one sister. When Ganganath was six or seven years of age, the whole of his family moved to Banaras and lived there for more than a year. He studied *Vyakaraṇa* and Veda with his elder brother here. Even at that tender age, the erudition of the pundits left a mark on his mind, 'I was very much impressed by the learning displayed by the pundits at *Sabhās* that used to be very a common feature of Banaras these days' he says – 'One such *sabhā* was held at our place, to which a large number of pundits, perhaps 500 were invited and given 10 rupees each. The chief function of these *sabhās* used to be the discussions called *Śāstrārtha*. It was at this *sabhā* that I saw for the first time the world-famous pundit Bal Shastri along with his four distinguished pupils Shiv Kumar Mishra, Damodar Shastri, Gangadhar Shastri, and Tatya Shastri – all of whom subsequently became Mahamahopadhyayas (Jha G.N.: 7).

Maharaja Udit Narayan Singh, ruler of Banaras had 'contracted friendship within the holy waters of Gaṅgā with Maharaja Chatrasingh of Darbhanga, maternal great grandfather of Ganganath. This old relationship continued, and under that, the boy Ganganath along with his brothers was invited to attend the famous *Ramlīlā* of Ramgarh. They went to the venue by boat every day. They had dinner with the Maharaja and were taken on 'two *houda*'[83] elephants to see the *Rāmalīlā*. In his memoirs, Jha recalls that as a little boy he used to sleep on the '*houda'* and after that, he did not know how he came back from the place. His maternal great-grandfather was highly respected as a pundit in Kashi. Sometimes he was even requested to solve problems that arose in the *sabhās* which he had called.

The pundits accompanying the family in the boat journey to Banaras discovered the intuitive faculty of the boy Ganganath in locating directions. Whenever a confusion arose as to which was the East, he was called to solve the problem. They also travelled this way to Prayag.

Maharaja of Darbhanga once stayed and had breakfast in the house of his grandmother, and there he saw Ganganath with his two brothers. He took a fancy to the boys and proposed that he will arrange for their stay and education at Darbhanga. Ganganath studied at Raj School of Darbhanga for seven years and passed his high School Examination from there in 1886. His elder brother Vindhyanath passed the Intermediate (FA) Examination the same year. The Maharaja had studied at Queens College and Dr. Venice has been his tutor there. He wanted these boys to go to Banaras

83 *Houda* is an open seat placed on the back of an elephant.

for further studies. Ganganath was admitted to Queens College at Banaras in July 1886. Here he became a favourite pupil of Dr. Venice and Dr. Thibaut.

Ganganath was stout and muscular in the physique. Once the Maharaja asked him to wrestle with a boy, who was older and taller than him, and was also a wrestler. Seeing Ganganath's askance, the Maharaja told him that the boy was stupid and can be won over just by his leg. Ganganath fought the boy and won as per the trick suggested by the Maharaja. Ganganath also used to do horse riding and other exercises at the instructions of the Maharaja.

At Banaras, he came into contact with Govinddas and his younger brother Bhagawandas, who was to become a well-known philosopher later. He also came into contact with some Bengali young boys from good families and Pt. Harinath, who later became Swami Manishyanand Tīrtha. Ganganath along with Govinddas, used to go to his place after he had become an ascetic (*sannyāsin*), to study *Chāndogya Up.* with him. He read *Vyākaraṇa* and *Nyāya* with MM Jayadev Mishra. Early in the morning, then went to Darbhanga Pathshala to study. Whatever he studied in the day he wrote an account of it in English with translations of Sanskrit passages. He was immensely helped by Jayadev Mishra, with whom he studied *Nyāya* texts.

After his post-graduation from Banaras, Ganganath returned to Darbhanga and was asked by the Maharaja to work on building up his library. He was appointed as the librarian at Rs. 100 p.m. "I found this work extremely congenial and the following years of my life at Darbhanga were perhaps the happiest" – he says (p. 37). His ambition for higher studies and research of course did not wane. Meanwhile, Dr. Venice contacted him to ask whether he would like to take up the English translation of Kumārila. Ganganath seriously started reading Kumārila's text with MM Chitradhara Mishra, the chief Pundit at Maharaja's *darbār*. Chaitradhar Mishra himself came to his place daily to teach him *Ślokavārtika* for more than three hours, as he wanted to save the subject from extinction. After completing the study of *Ślokavārtika* in 3 years, Ganganath proposed to study *Tantravārtika* with Chitradara Mishra and this time reverently proposed that he would come to the place of his guru daily to study the text. This arrangement continued till 1902, the year Ganganath stayed as a librarian at Darbhanga.

At Darbhanga, he had developed intimate relations with Shrinandan, the younger son of Babu Nateshwar Singh alias Vanmali Babu, the third son of Maharaja Rudra Singh. Before his death, Nateshwar Singh had appointed the Maharaja as the guardian of his two sons. Of them, Shrinandan became the secretary of the Maharaja (Jha Ganganath: 41). The Maharaja died on December 17, 1898, and he was succeeded by Rameshwar Singh. The persons of vested interest started bickering and created misunderstandings. The Maharaja started disliking Ganganath's close relationship with

Shrinandan. The relations between them became so bitter that the Maharaja dismissed Ganganath from service (*ibid*: 44).

Ganganath wrote a letter to Maharaja, drawing his attention to several facts. When he took charge of the library there were 12 shelves, now their number had gone up to 100. At the instance of the late Maharaja Lakshmishwar Singh, the Raj Press had started publishing rare manuscripts. Gaganath had willingly taken over the task of editing these works. In his letter to the present Maharaja, Ganganth appealed him to see that these good works in progress under his tenure are not stopped.

Maharaja Lakshmishwar Singh was given to perverse tantric practices. Both Jha and his brother remained immune to these practices due to the high moral standards which they had acquired during their student life at Banaras.

The family of Mahesh Thakkur though put off from the ruler-ship, but MM Krishna Singh Thakur one of their descendants was a great scholar.

The Maharaja was aware of the extraordinary accomplishments of Ganganath and he seemed to regret his rash decisions to dismiss him unceremoniously and tried to stop Ganganath from leaving Darbhanga. Meanwhile, Ganganath had already received an appointment letter from the Allahabad University, and he and his brother saw to it that the attempts to make him stay at Darbhanga are foiled.

Ganganath joined Muir College of Allahabad on November 22, 1902.

Ganganath was married in 1889 when he was in the eighteenth year of his life and studying in the fourth year at Queens College. He continued his studies uninterruptedly after marriage and started living with his wife only when he got a job under Darbhanga Raj. Thereafter, his wife lived with him continuously till her death on November 4th, 1932. Theirs was a happy married life. Ganganath had ten children. He was survived by all of them, except two of his daughters who expired in 1937. At Allahabad, he had been serving his ailing mother and looking after his son Bhavanath who also fell seriously ill. He used to travel with his wife and children even when he went to participate in conferences or for delivering lectures.

Jha remained very active till the last days of his life. His health deteriorated after the death of two of his daughters – Jagaddhari and Devi – within a week in 1939.

At Banaras, he came into contact with the Theosophical Society through Govinda and also met Annie Besant and Col. Alcott. Since then, he remained a staunch Theosophist throughout his life (*ibid*: 18).

Serving at Allahabad he started reading *Vivaraṇaprameyasaṁgraha* of Vidyāraṇya with Thibaut. He was also translating *Praśastapādabhāṣya* along with voluminous commentary *Nyāyakandalī*. Working on these lines, he selected the topic 'The Prabhākara Scool of *Pūrvamīmāṁsā*' for his doctoral research work. The

degree was conferred upon him in November 1909 after his examination under the chairmanship of Dr. Venice.

He undertook the translation of *Khaṇḍanakhaṇḍakhādya* and *Nyāyasūtrabhāṣya* with *Vārtikā* in collaboration with Dr. Thibaut. He also planned a quarterly journal *Indian Thought* to bring out such works in installments.

Jha had some novel ideas on educational reforms. He had proposed the conferment of a medical degree for students of classical languages. He also pleaded for the inclusion of a paper on Vernacular essay and translation. There was no consensus on both of his proposals. He firmly stood for the promotion of traditional Sanskrit learning and found the modern methods of research superficial in contrast to the depth of traditional learning. He prepared an elaborate scheme of post-Acharya scholarships. A young scholar was to be trained under senior pundits. He had the names of Tatya Shastri, Vama Charan Bhattacharya, Jayadev Mishra, etc. as the senior pundits who would be engaged to train the young recruits. He started the Sarasvati Bhavan Series, which was a landmark in the history of oriental learning. Dr. A.B. Keith had praised the series in his review in the Journal of the Royal Asiatic Society (Jha: 109). He was assisted by MM Gopinath Kaviraj and Vamacharna Bhattacharya in this gigantic project. He had high regard for both.

Laurels came into his life. He won the election of the Vice-Chancellor of Allahabad University twice with a thumping majority, and again for a third term by a marginal majority. His third term in the university as Vice-Chancellor ended in November 1922. As an administrator, he was always held in high esteem. He was a Government nominee in the council of state. He never called the police on campus even in the worst of provocations.

Jha was conservative in several matters. He did not support co-education in the university and with great efforts succeeded in thwarting the movement to introduce co-education in the university and saw to it that a girls' college instead is opened.

Jha is well known for his research work on the *Prabhākara* School of *Pūrvamīmṁsā.* His papers were published in the JRAS, India Thought, and other journals and volumes. His major contributions include the complete translation of the *Nyāyasūtra* of Gautama edited with Vātsyāyana's *bhāṣya*, *vārtika* of Udyotakara, and his own Sanskrit commentary *Khadyota*, edition of *Mīmāṁsānyāyapraveśa* by Āpadeva, *Kādambarī* of Bāṇa, with an original Sanskrit commentary and translation, edition of *Prasannarāghava*, a play by Jayadeva with his own Sanskrit com. *Bhāvabodhinī*, Jaimini's Sūtras with original Sanskrit commentary, *Tarkabhāṣā* with English translation, *Gītagopīpatikāvya* (ed.), *Mīmāṁsāparibhāsā* (ed.), *Tantravārtika* (English translation), *Advaitasiddhi* (English translation), *Bhāvanāviveka* of

Maṇḍanamiśra with Umveka's commentary (ed), *Manusmṛti* with Medhātithi's *Bhāṣya* (Edited and English translation), *Tantraratnam* of Pārthasārathimiśra (ed.), *Yogadarśana* with *Vyāsabhāṣya* (Edited and English translation) with notes from the commentary of Vācaspatimiśra, Vijñānabhikṣu and Bhoja., *Padārthadharmasaṁgraha* of Praśastapāda tr. With *Nyāyakandalī* com., *Śābarabhāṣya* (tr)., *Vādivinoda* of Śaṅkaramiśra (ed)., *Tattvasaṁgraha* – of Śaṅkaramiśra ed with commentary of Kamalaśīla, *Khaṇḍanakhaṇḍakhādya* (tr.), *Chāndogya Up*. (tr.), *Puruṣaparikṣā* (ed.), *Yogasārasaṁgraha* of Vijñānabhikṣu (tr.), *Kāvyālaṅkārasūtravṛtti* of Vāmana (ed. and tr.), *Kavīndrācāryasūcīpatram* (ed.), *Kāvyaprakāśa* of Mammaṭa (edited and translation first published in the *Pundit); Sāṁkhyatattvakaumudī* (tr.), *Nyāyayamuktāvalī* (tr.); *Khadyota-* commentary on *Nyāyabhāṣya, Nyāyamālā* of Maṇḍanamiśra (pub. under the title *Mīmāṁsānukramaṇikā* with his own commentary *Mīmāṁsāmaṇḍana.*).

For *Manusmṛti* with Medhātithi's *Bhāṣya* he had procured nine manuscripts from the India Office Library and other manuscripts from BORI, Asiatic Society of Bengal, and other institutions.

Jha had taken up writing a volume on the six systems of Indian philosophy for Kashi Nagari Pracharini Sabha. The work assumed enormous proportions, and only two of its chapters could be published as independent books – titled *Vaiśeṣikadarśana* and *Nyāyaprakāśa*.

Belāmāhātmya (poem), *Bhaktikallolinī*, running commentary in verse on *Bhaktisūtras* of Śāṇḍilya are his original works in Sanskrit and *Vedāntadīpikā* (1936) a treatise on Vedānta he wrote in Maithili.

D.F.W. Thomas writes about him – ":the annals of pure Sanskrit scholarship record no more monumental contribution than is constituted by the work of Dr. Ganganath Jha" (Patel and Bhate: 156).

32. Appa Shastri Rashivadekar (1873-1913)

Appa Shastri Rashivadekar has been a poet, one of the foremost prose-writers in modern Sanskrit literature, a pioneer amongst Sanskrit journalists, a playwright, an expert of *Āyurveda* as well as *Jyotiṣa*, a scholar, and also a *ṭīkākāra* (commentator) on Sanskrit *kāvyas*. As a traditional pundit well versed in *Dharmaśāstra* and *Vyākaraṇa*, he equipped himself with knowledge of several languages, ancient scripts, and sciences. He founded Bharatī Bhavan – a library of Sanskrit works. He also started a Monthly magazine *Prachin Bharata* in Marathi to create awareness about ancient Indian culture and history amongst the masses.

He was born on 2nd November 1873 in the village Rashivade of Kolhapur District. in Maharashtra on the bank of the river Bhogāvatī. His great grandfather was 'Appā', and his grandfather was called Śrīrāma, He inherited these names from his ancestors, and the appellation 'Rashivadekar' was added to his name on account of his place of birth. His ancestors were Gulvaṇi Brahmans of Vasiṣṭha gotra. They worked as priests at the Kapileśvara temple in Rashivade as well as adjoining villages. The whole area was agricultural land. His father Sadashiv Bhatta maintained the family tradition. He was well versed in Sāhitya and Jyotiṣa. He was a poet in his own right and his '*samasyāpūrtis'* were published in *Kāvyakādambinī* monthly. He continued to serve at the temple as a priest.

A man of charming looks, Appa Shastri had a very fair complexion, a long nose, and a dazzling personality. He was very naughty in his childhood. Sadashiv Shastri loved his son, but he was a hard task master also. Appa received elementary education with his father. In his boyhood, he used to play with Kālidāsa's verses filling their lines. Learning *Raghuvaṁśaṁ* from him the boy Appa would add his novel interpretations and explore hidden meanings in Kālidāsa's verses to the amazement of his father. He became so adept in *Gaṇita Jyotiṣa* (mathematical astronomy) that he prepared *Pañcāṅga* at the age of thirteen.

An ardent devotee of God Śiva, he used to compose benedictory verses for every issue of the two Sanskrit periodicals he started. He practiced English also and had a special interest in Marathi poets like Moropant. He participated in *Śāstrārthas* and other programmes.

At the age of sixteen, his father brought him to Kolhapur for better education. They stayed at the house of Appa's maternal uncle at Kapilatīrtha. The pundits of Kolhapur were impressed by the scholarly acumen of Appa, and it was here that Appa Sharma came to be known as Appa Shastri. He started an intensive study of *Vyākaraṇa* with Pt. Kantacharya. Kantacharya was well versed in various Śāstras, and ran pathshala in his house which was known Kāntācārya's pathshala. Though Kāntācārya was a good teacher and had a good command over *Vyakaraṇa* also, Appa Shastri was unable to devote full attention to his lessons as he was by this time seized with poetic fancies. He started learning *Kāvya* from Hari Shastri and was fully absorbed in reading literary works (Oudumbarkar: 20-22).

Kolhapur was the city of pundits. There was a Shankaracharya Mutt where Pt. Atma Ram Shastri Pitre lived. He embraced asceticism but had been teaching the inmates. Mukunda Shastri Mirazkar, a disciple of Ram Shastri, was a close friend of Appa Shastri. Amongst his other friends at Kolhapur were Raja Ram Shastri, a *Naiyāyika;* Ekasambekar Narayan Shastri, a *Mīmāṁsaka*, Bal Shastri an expert of *Jyotiṣa*, and Hanuman Shastri who was adept in *Āyurveda*.

Appa Shastri distanced himself from intensive study of *śāstras*, but expanded his horizons by practicing English and studying vernacular literature. He was particularly interested in medieval Marathi poetry and mastered Moropant. A voracious reader, he spent hours together at local libraries in Kolhapur.

From the year 1893, he started subscribing to *Saṁskṛta-Candrikā* and also contributed his poems to it. He was given the award of the set of *Śabdakalpadruma* for the best essay on patriotism (*Mātṛbhakti*) in the competition organized by Sanskrit *Candrikā*. This essay was published in the II year of the magazine in 1895. Very soon he became a favourite author for *Candrikā*., His short story was published in the II vol. 5-7.

Sanṁskṛta Candrikā, a monthly from Calcutta had created history in Sanskrit journalism. It was started in Calcutta in May 1893. Appa Shastri was a regular reader of the journal. Soon he started contributing to *Candrikā*. His verses for the first time appeared in no. II. 4 of the periodical. His essay '*Mātṛbhakti*' was serialized in three volumes of *Sanskrit Candrikā*. His story *Daśāpariṇatih* was published in no. II.5-7. He excelled in composing *samasyāpūrtis*.

Jayachandra Bhattacharya, the editor, managed to run the journal for four years. He brought out three Sanskrit novels, more than sixteen short stories, and several essays as well as poems through this journal. Due to paucity of funds, and his own failing health, his enthusiasm to continue with its publication was waning. Appa Shastri came to know about his helplessness through the editorials and came forward with a firm assurance to extend a helping hand. In the 11th no. of the IV year of the journal, the notification for the transfer of *Candrikā* from Calcutta to Kolhapur was issued.

The first number of the V year of the journal was published from Kolhapur in May 1897. Out of respect for Pt. Jayacandra's extra-ordinary services to Sanskrit journalism, Appa Shastri printed his name as the editor, and gave his name as Assistant editor, though practically he was the editor printer and publisher for the journal. As an editor, Appa Shastri galvanized journalism in Sanskrit. With his creativity and vision, he prepared new schemes for serializing the translation of Western and Indian classics, and created awareness about the emerging socio-political scenario. The printing was done from Wai and publication was brought out from Kolhapur. There were more than one thousand subscribers.

Appa Shastri then prepared a scheme for launching a monthly himself in collaboration with Narsiṁhācārya, a resident of Kittūra. An advertisement announcing the launch of a new monthly magazine '*Sūnṛtavādinī'* (literally meaning a lady who speaks sweet words) to be edited by Appa Shastri was issued in *Saṁskṛtacandrikā* III. 9. However, the scheme had to be given up for want of resources and Appa Shastri

had to wait for another fifteen years to carry out his resolve. Meanwhile, he devoted himself with more vigor to the study of Sanskrit literature and edited Kālidāsa's *Mālavikāgnmitra* with his own Sanskrit commentary and critical notes which was published in 1890 from Lakshmi Venkteshwar Press. He also corrected the reading based on four printed editions. In his detailed preface to the editions, he examined as many as eleven views about the date of Kālidāsa, justifying his theory that Kālidsa belonged to the first century BCE.

Sanskrit *Candrikā* always suffered from a paucity of funds. Intending to raise money for it, Appa Shastri devised a plan. He started translating *purāṇas* into Marathi. *Viṣṇupurāṇa* was completed and published. Appa Shastri gave his critical comments in his translation on the geography and history as gleaned from this Purāṇa.

He also launched a project of translating the *Mahābhārata* in Marathi in collaboration with some scholars. Appa Shastri himself contributed a complete translation of the Ādiparvan of the great epic in this gigantic project. The work became immensely popular amongst Marathi readers, and a second edition was issued in 1968.

His *Prācāṁ bhūgolavijñānaṁ* is a research work on the Geographical knowledge of the people of ancient India. It was serialized in the first volume of *Saṁskṛta-Candrikā*. Appa Shastri has given a vivid account of ancient Indian Geography as gleaned from Sanskrit sources.

Vārāṇaseya Dharma Mahāmaṇḍala accepted *Cadrikā* as its organ.

Like Tilak, Appa Shastri was a nationalist but had very conservative and orthodox views on many social issues. He authored a *Dharmaśāstra* text *Mātṛgotravarjananirṇayaḥ*, supporting the marriage of a girl with her maternal uncle, and also penned a rejoinder to *Mātṛgotravarjananirṇayakhaṇḍanaṁ* of Odal Mane Shastri. It was serialized in the X and XI volumes of *Saṁskṛtacandrikā* and was also published separately in the form of a book. Earlier Appa Shastri had opposed *Patitoddhāramīmāṁsākhaṇḍanam* condemning social reforms.

His dream to start *Sūnṛtavādinī* was finally realized. The first number of the periodical came out on 29.11.1906. He undertook a project to establish a library of Sankrit books called Bharati Bhawan.

Appa Shatri was conferred with the title of *Vidyāvācaspati* by the *Baṅgīya Sanskrit Parishad.* When the deliberations were being conducted through Bangla or Hindi languages, Appa Shastri took the initiative to deliver speech through Sanskrit which formed precedence.

In 1899 Plague created havoc in Kolhapur. Appa Shastri shifted the office of *Saṁskṛta-Candrikā* from Kolhapur to his village. His first wife died due to an epidemic.

He was married for the second time to the younger sister of Pt. Babu Shastri Gulvaṇi who had also studied *Vyākaraṇa* with Pt. Kantacharya.

He was struggling very hard to keep the journal alive despite various odds – especially a dwindling number of subscribers and irregular payments of subscriptions. He had to borrow a substantial amount of money to sustain the journal. Then he was forced to convert *Saṁskṛta Candrikā* from monthly to quarterly.

Appa Shastri was a prolific writer. Besides contributing articles forming his studies and research, Appa Shastri wrote essays on scientific subjects like printing techniques, treatment of plague, Statistics, etc. His essays and critical comments on political and social issues in his editorials were marked with eloquence and vivacity.

Appa Shastri was very rigid and puritanical in his views. Even the disciple of Shankaracharya heading the Saṅkeśvarapīth had supported the consecration of the King of Kolhapur. Appa Shastri sharply reacted to it and wrote a tract strongly condemning the action taken up by the priest of the king. Krishnanand, an ascetic from Banaras had written a tract, in favour of the grant of Kṣatriyahood to the King of Kolhapur. Appa Shastri refused to publish it in *Saṁskṛtacandrikā* and also wrote a refutation of it when it was subsequently brought out in *Candrikā.* Appa Shastri had to pay a heavy price for it. On the other hand, he equally condemned the acts of Lord Kurzon and attacked the police of the British Government in India in the editorial of *Saṁskṛta-Candrikā* and *Sūnṛtavādinī* (weekly). Equally piquant and sarcastic were his attacks on Maxmüller. Appa Shastri appointed correspondents for *Sūnṛtavādinī* in various cities.

Undeterred by attacks from his adverseries, Appa Shastri wrote fiery articles against the ruler of Kolhapur – Shri Shahuji Maharaj and the British Government, and the Shankaracharya of Sankeshwar Pith at Kolhapur. Shahuji Maharaj even ordered his arrest. His minister who has been the protégé of Appa Shastri somehow prevailed upon the king not to insist on arresting Appa Shastri. At the same time, he also withdrew his support for Shastri. At his instance, Appa Shastri left Kolhapur, and shifted to Satara and then to Pune. Arrangements for the printing of *Saṁskṛta-Candrikā* were made with Vartaman Agency of Mumbai which also published *Rashtramata*- a nationalist Marathi monthly. The Government banned the agency and as a result *Saṁskṛta-Candrikā* and *Sūnṛtavādinī* also had to be given up. During the last years of his life, Appa Shastri accepted the job of a teacher in Bhave Pathashala at Pune. Here he prepared the critical edition of the first five Cantos of *Buddhacarita* with a detailed introduction they were published with English translation by Venkata Rai Sovoni.

Four wives of Appa Shastri died one after another. He married the daughter of Eksambekar Shastri, named Vatsala. This was his fifth marriage solemnized in Kolhapur in 1910.

Mahavir Prasad Dwivedi, a veteran Hindi journalist, and critic, offered his help to get *Saṁskṛtacandrikā* printed from Kashi. Appa Shastri moved for the permission of the Government to re-start the journal. The letter of permission dated 19.10.1913 was issued. But only three days after this, Appa Shastri was attacked by Plague. He passed away on 25.10.1913.

As a sensitive poet alive to social and political situations, Appa Shastri authored several poems in Sanskrit. Of these *Ākrandanam*- is an elegy (*vilāpakāvya*) on the death of a son. It was published in XII.1 of *Saṁskṛta-Candrikā*. He wrote six articles in *Saṁskṛta-Candrikā* on Āyurvedic treatment of Plague when the epidemic was widespread in the area of Wai and Kolhapur.

Besides the edition of *Malavikāgnimitram* with his commentary in Sanskrit, Appa Shastri has authored Sanskrit Commentaries on *Veṇīsaṁhāra*; *Sāvitryupākhyāna* and *Nalopākhyāna*. He had also started writing a Sanskrit Commentary on *Yogavāsiṣṭha*, which he could not complete.

He remains the greatest champion of Sanskrit journalism.

33. Hāngal Virūpākṣa Shastri (1873-1936)

Hāngal Virūpākṣa Shastri was born in 1873 at Hāngal village situated near Dharwad and Hubli in Karnatak in Haveri District, on the banks of Dharmā River. His father Śrīkṛṣṇa Dīkṣita, belonged to the family of Devaṇa Dīkṣita.

At the age of seven, Virūpākṣa was adopted by Śrīśiva Dīkṣita and was ordained by a sacred thread (*yajñopavīta*). He started reading *Kṛṣṇa Yajurveda* with Kāśīkara Śivānanda Shastri. He also studied *Sāhitya* with Kiraṇikṛṣṭācārya and *Nyāya* with Kāśikara Sītārāma Shastri in the same village. After that, he moved to Dharwad and pursued an in-depth study of *Nyāya* with Tammaṇācārya, who taught in Jagadguru Śaṅkarācārya Pathshala from 1887 to 1898. Tammaṇācārya had been a student of Bhikku Shastri of Sangli.

Virūpākṣa moved to Harappanahaḷḷi in Bellary District for further studies of *Nyāya* and also went to his father-in-law, Gurunath Rai at Nagalore to learn *Vyākaraṇa*. He studied with Tirumalācārya and Sāggeri Nārāyaṇa Shastri at Chamrajendra Sanskrit Vidyalaya. He then became the chief disciple of Svāmirāya Ācārya (1823-1903).

Hāngal Virūpākṣa Shastri was invited to teach at Jagadguru Shankaracharya Sanskrit Pathashala of Dharwad, which was founded by Swami Nṛsiṁha Bhāratī of Shringeri Peeth in 1891. He started teaching here in 1904.

After Swami Nṛsiṁhabhāratī who was chief of Shringeri Matha from 1879 to 1913, Swami Chandra Shekhar Bharati was presiding over this seat from 1913 to 1954. He invited Virūpākṣa Shastri and used to listen to his discourses on *Prasthānatrayībhāṣyas*, *Nyāya*, and *Mīmāṁsā*.

Hāngal Virūpākṣa Shastri was honoured with the titles *Vidyāvācaspati* (1913-14) by Akhil Bharat Vidvatsabha, *Nyāyapañcānana* (1915) by Swami Chadra Shekhara Bharati in the Kumbhābhiṣeka ceremony at Shringeri), *Vidyānidhiḥ* (1922) by the Maharaja of Mysore and MM on 3.6.1923 by the British Government in India.

He was revered as a saint and religious personality and even became a legend during his lifetime. He accepted the seat at Kūḍali Matha in compliance with Valukeshwar Swami in 1932 and became an ascetic.

Hāngal Virūpākṣa Shastri shied away from honours and felicitations. When he was conferred with MM and Vidyānidhi title, his disciples and admirers arranged a function in his honour. Hāngal Virūpākṣa Shastri was not available at his house when they went to escort him. Very reluctantly he agreed to come to the function, which also first securing the presence of his guru Shigrupalli Tirumalacharya and offered him repeated prostrations before he was felicitated.

Amongst his disciples mention may be made of Sarvajñendra Sarasvatī Swami of Svarṇavalli Maṭha, Hitlaḷḷi Suryanarayan Nagendra. Bhatta and Narayan Shastri
He passed away on 10.04.1936.[84]

34. Anantacharya (1874-1936)

Prativādibhayaṅkara Jagadguru Anantacharya was a scholar, an editor, and an orator as well as a publisher and a pontiff. He came in the line of Mudumbai Nambi, who was installed on the 36th seat as a chief of the Prativādibhayaṅkara Maṭha of Kanchi. Mudumbai Nambi had composed hymns like *Veṅkateśasuprabhātaṁ, Prapatti,* and *Maṅgalaṁ* which were adopted for a daily recital by the devotees of Lord Veṅkateśa.

Anantacharya was proficient in *Viśiṣṭādvaita* and had also studied *Sāhitya, Vyākaraṇa, Divyaprabandhas*, and other disciplines. Besides Sanskrit, he had command over Hindi, Gujrati, Marathi, English, Telugu, and Bengali. A staunch follower of Vaiṣṇavism, he toured throughout the country for propagating his philosophy and delivered lectures on various topics related to Rāmānujamata. In his lectures, he also covered social, moral, and legal issues and spoke of women's emancipation. He was invited to speak at scholarly conferences. He was the first south Indian publisher of

84 Facts as given in the Monograph on Hāngal Virūpākṣa Shastri in Sanskrit by Hitlaḷḷi Suryanarayan Nagendra Bhatta.

Sanskrit texts in the Devanāgarī script. *Śāstramuktāvalī* and *Nyāyamuktāvalī* – these two publication series were initiated by him to bring out unpublished philosophical and śāstric texts. He started *Mañjubhāṣiṇī*, a Sanskrit periodical in 1900 to create awareness of social and religious issues. It continued till 1932, first as a monthly, then as fortnightly, and ultimately as weekly. He was the founder of *Vaiṣṇavamahāsabhā* and conducted its various sessions. He served as President of *Sanātana Dharma Sabhā* founded by Madan Mohan Malaviya.

Anantacharya created a library of rare books and manuscripts. He established Shri Venkatesh Devasthan in Mumbai on the line of *Pañcarātra* temples of the South. His lifelong dream came out true with the establishment of the Anantacharya Indological Research Institute in 1974.

Anantacharya also established *Divyadeśas* (divine sites) and temples in several townships throughout the country. Notable amongst them are – Ram Mandir at Amjhera (M.P.), Shri Satyanarayan Mandir at Maulasaur (Rajasthan), Venkatesha Mandir at Mundwa and Jaora (M.P.), and Bhuvaikuntha at Nanded. Venkatesh Mandir created by him in 1927 at Fanaswadi, Mumbai became a living monument of his memory.

Anantacharya was conferred with the title of *Vedāntavārinidhi* in an assembly of scholars at Calcutta. He was invited by Rabindranath Tagore at Shantiniketan and was accorded a rousing reception.

Anantacharya never remained confined to sectarian limits and addressed the wider issues of his times. He worked for the promotion of the Sanskrit language with a missionary zeal and also worked for the progress of serious research work. He could motivate his devotees, many of them rulers in different states, to start Sanskrit teaching in their institutions, villages, or Agraharas. He had also collected several manuscripts and a sizable number of books to form a library called *Hayavadanalīlāsadanaṁ* at Kanchi, which formed the nucleus for the research institute in Mumbai.

Anantacharya wrote in Sanskrit, Hindi, and Tamil. *Puruṣasūktabhāṣya* and *Vālmīkibhāvadīpa* are his major works in the exegesis of ancient texts. In *Puruṣasūktabhāṣya,* he built a thesis that the *Puruṣa* as described in the *sūkta* is Viṣṇu. In *Vālmīkibhāvadīpa,* a commentary on twenty verses of *Vālmīkirāmāyaṇa*, the unity of Rāma, Viṣṇu, and Brahman is established. His erudition and a vast range of referential sources are evident in these works. He established a printing press at Kanchi for the printing of books, pamphlets, etc. *Satvatasaṁhitā* edited by him based on four manuscripts along with several other original Sanskrit texts was published by him from his own resources.

35. Ganesh Prasad Varṇī (1874-1961)

Ganesh Prasad Varṇī was born at Mahraunī of Lalitpur District in M.P. in a *Vaiṣṇavite* family. His father Hira Lal Asati was a businessman. He was sent to the village Manḍāvarā for primary education as there was no school in his village. The school at Manāḍvarā did not provide education beyond the middle class and Ganesh Prasad returned to his village after his schooling there. He was married at the age of eighteen. His father passed away after that.

Ganesh Prasad used to go to listen to discourses in the Jain temple at Manḍāvarā. He was drawn to Jain religion and ethics. After a gap of four years, he resumed his studies by listening to the discourses of Chiraunjī, a nun preaching in a nearby village Sigrā. He was motivated to go to Jaipur by her for further education. On his way to Jaipur, he lost his baggage and all the money and came back to his village. He then moved to Mumbai and stayed there in Mūleśara temple and resumed his studies. Here he passed some examinations of oriental learning, and then as a seeker of knowledge went to Jaipur, Mathura, Khurja, and Varanasi. He also taught for some time at Varanasi. At Varanasi, he was inspired by Madan Mohan Malviya and emulating him, started collecting funds with a mission to establish a College. Eventually, he succeeded in his mission and founded Syādvāda Mahāvidyālaya which very soon became a premier education of traditional learning and study of Jainism. He also took an initiative for getting the courses on Jainism started at BHU. For the rest of his life, Varṇī continued to travel around the country, mostly on foot and delivered discourses on religion.

He came to Lalitpur in 1954 to participate in a function. Citizens from Sagar met him there and requested him to come to their place. Varṇi ji came to Sagar and founded *Satyaarakṣakasudhātaraṇgiṇī* Pathashala there. This Pathashala later on became Digambar Jain Varṇī Sanskrit Mahavidyalaya at Moraji, in Sagar.

Varṇī ji had come to Sagar as a *Kṣullaka*. He undertook a vow of complete celibacy here and became the *Varṇī* (Jain ascetic). He also settled at Sagar. During the rest of his life, he opened Pathshalas at Manḍāvarā. Droṇagiri, Baruasāgar, and other places. He also started Shiksha Mandir and Gurukul at Jabalpur. He started Kundakund Mahavidyālaya at Ratauli, which developed as a centre for the study of Jain philosophy. Some other institutions founded by him or started with his support are – Girls' school at Katni, Sanskrit Vidyalaya at Etawa, Intermediate College at Lalitpur, Digambar Jain Mahilashrama, and Digambar Jain Udāsīnāśrama at Sagar.

He became a mentor for seekers of knowledge, orphans and students. Some well-known personalities who developed under his protection are – Panna Lal Jain, Narendra

Vidyārthī, Dayachanda Jain, Haridra Bhushan Jain, Gopi Lal Amar, etc. Many of these became *dharmagurus* or scholars of repute.

A man of very humble disposition, he was equally a man of self-respect. Once a bus conductor asked him to leave the front seat for some VIP, Varṇī jī got down from the bus and after that travelled solely on foot. He could transform the lives of men through his speeches and discourses.

On the occasion of his Diamond Jubilee, his admirers and followers published a commemoration volume which was released by Kaka Kalelkar at Ferozabad. The 79th birth day of Varṇī ji was celebrated at Syādvāda Mahāvidyālaya at Varanasi. The function was inaugurated by Vinoba Bhave, who appreciated the excellent services of Varṇīji to humanity and said that Varṇīji did excellent work for the cause of humanity and even though he was a non-Jain originally, he worked for the emancipation of Jains and non-Jains.

Following the path of Arhats, Varṇīji stopped eating food on 19th July 1961 and left his mortal body on 5th September 1961.

Varṇīji is known for his oratory and he motivated thousands of people to join the path of *dharma.* Amongst his publications, a Hindi commentary of *Pravacanasāra* is worth mentioning. After his demise, his followers and disciples collected his discourses which were published in several volumes.

36. Damodar Lal Goswami (1875-1948)

Damodar Lal Goswami was a scholar of extraordinary accomplishments. He belonged to Vrindavan and was fabulously rich with the property of *goswamis*. He was drawn to Kashi for his love of learning. A man of mesmerizing personality and charming looks, he was always magnificently attired. He could hold the audience spellbound with his oratory. An ardent devotee under *Mādhva sampradāya*, he also maintained a rich library of manuscripts. His family had a cherished tradition of cultivating music, devotion (*bhakti*), and scholarship. At Kashi, Damodar Lal Goswami chose Gangadhar Shastri as his guru. He also studied *Nyāya* with Rakhaldas Nyāyaratna and when the later stopped teaching due to depression caused by the sudden demise of his son, Damodarlal went to Navadvīpa and continued his study of *Nyāya* with Yadunath Nyāyasārvabhauma for six years. Kashi welcomed him for his unique distinctions. Damodar Goswami added another feather in his cap by studying *Jyotiṣa* with one of the greatest masters of *Jyotiṣa* during those days, Udit Narayan Mishra. He was held as a scholar extraordinary with thorough command over several disciplines like *Vyākaraṇa,*

Navyanyāya, Sāhitya, Jyotiṣa, and *Vaiṣnavabhaktiśāstra*. He has been teaching at his residence and also supporting the students. MM Devi Prasad Shukla studied several Śāstras with him and later was held as 'Kavicakravartī.'

He edited several texts or wrote commentaries on them. Notable amongst these are commentaries on *Bhagavannāmakaumudī, Bhaktirasāyana, Haribhaktirasāmṛtasindhu, Vākyapadīya* and *Samuccayadarśana*. He also wrote a detailed introduction to *Vāgvallabha*, a work on Prosody by Duḥkhabhañjanakavi and edited by his son, MM Devi Prasad Shukla, his disciple. This introduction carried a beautiful verse composed by him with names of all various metres.

37. Bellaṅkoṇḍa Rāmarāyakavi (1875-1914)

Bellaṅkoṇḍa Rāmarāyakavi was born in a Niyogi Brahmin family of Vaiṣṇavaite tradition and Bharadwaj Gotra on December 27, 1875, at Narasaraopet Taluk in Guntur District. His parents were Mohan Rao and Hanumāmbā. His forefathers belonged to the line of pundits, who not only taught śāstras to the students and seekers of knowledge they also supported them by providing food and lodging.

Rāmarāyakavi lost his father at the age of six. His parental uncle took care of him. His regular studies started after his *upanayana* (sacred thread ceremony). He was devoted to learning and performing worship of Lord Hayagriva as per ancestral custom. He bore *ūrdhvatripuṇḍa* (the fore head mark with three vertical lines). He was also initiated into *mantropāsanā* of Hayagrīva by a competent guru. He had been studying mostly on his own and maintained a fixed rigorous routine. He was married to Ādilakṣamma. The festivities and rituals went on for five days in his marriage and as per the custom scholars from neabyr places were invited and honoured.

Rāmarāyakavi studied *Siddhāntakaumudi* with Rāma Shastri and *Nyāya* with Subrahmaṇya Shastri. These pundits belonged to Garhwal and had visited his village to receive an award from the Raja. Considering Rāmarāyakavi's keenness in learning, they overstayed and also gave all their books to him. They also declined his offers for *gurudakṣiṇā*. When Rāmarāyakavi insisted, Rāma Shastri suggested that he may acknowledge his name in one of his works; and when Subrahmaṇya Shastri asked him to write a commentary on *Bhāgavatacampū.* Rāmarāyakavi duly complied with the wishes of his preceptor.

Narasimha Shastri, one of his students, gave him a copy of *Pañcadaśī* of Vidyāraṇya. Rāmarāyakavi studied the text and also explained the profound meanings in a verse to Narasimha Shastri who then started studying this work with him. This

further intensified Rāmarāyakavi's endeavors at studying *Vedānta* texts. He attempted a critical and comparative evaluation of the commentaries of Śaṅkara and Rāmānuja. His students implored him to write his novel ideas in the form of commentaries.

His studies also changed the course of his life. He gave up applying *ūrdhvatrupaṇḍa* on his forehead. He also remained tormented by the conflict between the intellectual moorings derived from his studies and his family traditions. When a guru of *Viśiṣṭādvaita* visited his place to deliver lectures on *Viśiṣṭādvaita*, Rāmarāyakavi did not offer him *sāṣṭāṅga praṇāma* (prostrating with the body completely lying down on stomach) as per the custom. This led to some arguments between the upholders of the tradition and Rāmarāyakavi, and after that, he became even more adamant in renouncing prevalent rituals and practices which did not correspond to his ideology.

He read select passages of his commentary on *Śāṅkarabhāṣya* on *Gītā* to Rāmamūrti Shastri who was known as a scholar of Advaita Vedānta. Shastri was quite impressed by his erudition and interpretative method. He encouraged Rāmarāya to publish his work. Meanwhile, Rāmarāya cultivated an interest in the study and practice of *Pātañjalayogasūtra* and went to Vedādri in the shrine of Yogānand Lakshmi Nṛsiṁhasarasvatī. He practiced meditation and reached trance with chanting of *Hayagrīvamantra*. Besides his commentary on the *Śāṅkarabhāṣya* as above, he had also completed some minor works – *Advaitavijaya*, *Śārīrakacatuḥsūtrīvicāra*, etc. – by this time. He was being pressed by his disciples to publish his commentaries. However, Rāmarāya shunned publicity. He regarded his writing as a part of his spiritual pursuit. Some of his works were published by his disciples and admirers after his death. Of these, mention may be made of *Advaitāmṛta, Vedāntasaṁgraha, Vedāntatattvāmṛta,* and *Śrīśaṅkarabhāṣyavimarśaḥ. Śrīśaṅkarabhāṣyavimarśaḥ* is a critique of Rāmānuja's *Śrībhāṣya* I.1.1.

Owing to his weak digestion, he suffered from stomach disorders and diabetes and remained careless about proper treatment thinking that the physical ailments cannot come in the way of his intellectual and spiritual pursuits. When hard pressed by his disciples for treatment, he consulted Gopacharya, an Āyurvedic physician from Madras. The *vaidya* told him that to be cured he should give up his reading and writing which have been strenuous and fatal for his health. This was quite unacceptable to Rāmarāya. His conditions worsened and Bellaṅkoṇḍa Rāmarāyakavi passed away on October 27, 1914, at the tender age of thirty-nine years, leaving a large number of his unpublished manuscripts containing his valuable commentaries. Kshitishwara Sarma, a teacher of Dvaita philosophy prevailed upon his widow with a promise that he would publish them by raising donations and securing all these manuscripts Sarma did not keep his promise and the manuscripts of Rāmarāya Kavi went from hand to hand and to a library also.

Some of these works were later on brought out by Kavitā Veṇkaṭa Subramaṇya Shastri, an Āyurvedic physician from Narasraopet. He published *Bhāgavatacampūvyākhyā* and secured the printed copies of *Vedāntamuktavalī* from the press where they were dumped. He distributed these free to scholars. He also got Rāmarāya's Telugu works translated into Sanskrit and Sanskrit works translated into Telugu.

Within the short span of his life, what Rāmarāya could achieve was simply outstanding. In his *Śārīrakacatuḥsūtrīvicāraḥ* Rāmarāya not only provided an insightful understanding of Śaṇkara's system, he refutes Rāmānuja's theories with a strong argumentative framework. Here is an example:

> *Rāmānuja holds the view that Brahman which is qualified by the subtle cit and acit is the cause, and that Brahman which is qualified by the gross cit and acit is the effect. This view also is untenable, because one and the same Brahman cannot be both the cause and the effect.*
>
> *Objection: Qualified Brahman can be the cause and effect both.*
>
> *Reply: The three entities, viz.: cit, acit and Brahman, cannot be both cause and effect, either individually or collectively. It means, cit cannot be the cause of Brahman; also, the conditioned Brahman cannot be the case of the conditioned Brahman.*
>
> *Objection: The subtle cit and acit are the cause of the gross cit and acit.*
>
> *Reply: Brahman which is of the nature of cit cannot undergo modification as gross and subtle.*
>
> *Objection: Since the subtle acit is the cause of the gross acit, that which is qualified is the cause of the qualified.*
>
> *Reply: In that case, since we have to say that the subtle acit is the cause of the gross acit, then the statement that Brahman which is qualified by the subtle cit and acit is the cause of Brahman which is qualified by the gross cit and acit, goes against the principle of parsimony; and so also it is untenable, and therefore not valid. [Tr. by R. Balsubrahmanian]*[85]

A versatile scholar Bellaṅkoṇḍa Rāmarāyakavi wrote commentaries on texts related to *Sāhitya*, *Vyākaraṇa* and *Nyāya* also. *Vedānta* off course was his forte.

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85 रामानुजस्तु सूक्ष्मचिदचिद्विशिष्टं ब्रह्म कारणं, स्थूलचिदचिद्विशिष्टं ब्रह्म कार्यमित्याह, तदसत्, एकस्यैव ब्रह्मण: कार्यकारणभावायोगात् । न च विशिष्टयो: ब्रह्मणो: तद्योग: इति वाच्यम्, चिदचिद्ब्रह्मणां त्रयाणां प्रत्येकं वैशिष्ट्येन वा कार्यकारणभावायोगात् । चितं प्रति चित:, अचितं प्रत्यचित:, ब्रह्म प्रति ब्रह्मण: विशिष्टं प्रति विशिष्टस्य च कारणत्वायोगात् इत्यर्थ: । न च स्थूलान् चिदचिदादीन् प्रति सूक्ष्मं चिदचिदादिकं कारणमिति वाच्यं चिद्ब्रह्मणो: स्थूलत्वसूक्ष्मत्वलक्षणविकाराभावात् । न च स्थूलचिद्वस्तु प्रति सूक्ष्माचिद्वस्तुन: कारणत्वात् विशिष्टं प्रति विशिष्टस्य कारणत्वमिति वाच्यम्, तथा सति स्थूलत्वविशिष्टाचित: सूक्ष्मत्वविशिष्टं अचित् कारणम् इत्येव वक्तव्ये स्थूलचिदचिद्विशिष्टं ब्रह्म प्रति सूक्ष्मचिदचिद्विशिष्टब्रह्म कारणमिति वचनस्य गुरुत्वात् अयुक्तवाच्च प्रामाण्यमेव ।

Bellaṅkoṇḍa Rāmarāyakavi transcends the limitations of exegetical literature in Sanskrit. R. Balasubrahmanyam sums up his achievements in the following way – "He establishes commentarial literature as an exemplification of creativity and originality. With their lucidity and profoundness, his commentaries join the ranks of the best of our philosophical literature. With his brilliant exposition of *Vedāntic* traditions, Bellaṅkoṇḍa Rāmarāyakavi came to be revered as Abhinava Śaṅkara. His life was an epitome of the cultural tradition and spiritual heritage inherited from his parents and forefathers."[86]

38. Dharmanand Kosambi (1876-1947)

Dharmanand Kosambi (1876-1947) is one of the greatest scholar-savants of modern India. Like Rahul Samkrityayana, he scripted for himself a trajectory of intellectual and ideological adventure and travelled far and wide in search of knowledge and meaning of life. He struggled very hard to realize his aspirations to become what was a pioneering scholar of Pali and Buddhist studies. Many times, he traveled barefoot in several Asian countries. As a thinker, he created a synthesis of the philosophy of Buddha and Gandhi in the light of modern socialist ideals.

Dharmanad was born in a *Gauda Saraswat* Brahmin family in an underdeveloped area of Goa under Portuguese rule. He was the youngest son of Damodar Ramchandra Kosambi. There were only three houses of Brahmin families in their neighborhood the rest of the dwelling was occupied by lower caste people and some Christians. Child Dharmanand used to play with the lads of belonging to lower caste families (*Nivedan*, Sukthahnakar: 2016: 26). He grew up in an atmosphere that gave him an understanding of the caste system in Hindu society.

He was physically a weak child and progressed very slowly and became a chronic dropout from school because of his health problems. As a teenager, his life, in the words of his granddaughter, Meera Kosambi, was 'stagnated to a dull and deadening routine of managing the family's coconut grove.' Much against his wish, he was married at the age of fourteen to Balabai. 'which reduced him to further despair.' He found salvation in his passion for Marathi books and magazines. 'drawing spiritual sustenance from Sant Tukaram and Gautam Buddha, he resolved to dedicate the rest of his life to a study of Buddhism.'

At the age of sixteen, and already a married man, he came across an article on the life of Buddha. As it had happened more than two thousand five hundred years back

86 Preface, *Śārīrakacatuḥsūtrīvicāra* of Bellaṅkoṇḍa Rāmarāyakavi

in the case of Siddhartha – the Buddha, this kindled the spirit of the search for truth in Dharmanand. But he had to suppress his yearning and somehow carried on the life of a farmer; tending the cattle, working in the gardens and fields.

Despite various ailments and paucity of financial resources, he had been pursuing his studies with perseverance and hard work. He discovered that reading the biography of Saint Tukaram worked as a cure for his chest ailment. He read that biography several times and committed many Tuka's *gāthās* to memory. At Goa, he had become a follower of the *swadeshi* and owing to the non-availability of fine Khadi cloths, remained crudely attired. Because of such oddities, he was considered insane by the village folks. A voracious reader, he also developed a liking for Marathi poets Vaman and Moropant. Eager to learn Sanskrit he could lay his hands only on Bhandarkar's Marathi translation of Sanskrit classics, like *Raghuvaṁśa*, and memorized verses after verses from them.

Dharmanand was becoming restless because of the lack of reading material and want of teachers at his place. In 1894 he went to Kolhapur with a desire to learn Sanskrit. He stayed there in the compound of a temple. The *Konkaṇastha* Citpāvana Brahmin students living there helped him. Food was arranged in a *khānāvala* (public eating house). Not finding the circumstances congenial, he returned to Mudgaon. His father who had gone to search for him also returned. Dharmanand then decided to stay in the village.

There was a drought the next year 1896. When there were rains in 1897, a devastating epidemic of widespread diseases attacked the folk. Dharmanand was exhausted from serving the ailing members of his family. His sister-in-law died. 'I had been surprised all along when people lamented the death of a relative, believing within myself that if death was the general rule, why let it cause such aggravation? But when this fate befell my sister-in-law, I lost heart, I could not control' (quoted from *Nivedan in* Kosambi Meera: 65). These were the days when he was trying to console himself by remembering how Buddha used to cure people of their fear of death, but he was seeing so many people dying, and his soul was so much tormented that he was affected by dyspepsia. (Kosambi Meera: 67). His father suffered due to a paralytic attack and in August 1898, expired all of a sudden. Struck with excessive grief, Dharmanand lost all his interest in household affairs, he developed his faith in Buddha. 'My distance from domestic life now strengthened my faith in Buddha. He began to feel that Buddha had become for me an all-encompassing figure' (quoted in Kosambi Meera: 67).

His brother-in-law Dr. Sakharam Lad had been to Portugal and after his return had established his medical practice at Mhapusa. Dharmanand's first daughter, Manik, was born in Cikhli at the house of Dr. Lad. Her sixth day was celebrated and Dharmanand

dined with Dr. Lad and some relatives. At this, a caste-based dispute was raised by the neighbors. Except Dharmanand and his brother-in-law, all other relatives performed expiatory rites. Then the village folk and the relatives shunned Dharmanad's company. Dharmanand suffered from melancholy and became more and more aloof and desperate. He again left the village and reached Pune on 3rd December 1899. At Pune he was desperately searching for a job – even that of a clerk – to survive and to be able to study Sanskrit. He met Narayan Vardhe and Redkar. Redkar was helpful. He was basically from Goa and a *Sāraswat* Brahmin like Dharmanand. One day, when Dharmanand was very much exasperated, he landed in the house of Bhandarkar. Bhandarkar was impressed by the note he had sent to him to seek the appointment. The note ended with the citation of verse 5 from the 9th chapter of *Jñāneśvarī*. Bhandarkar called him and talked to him. He also asked him how he writes such immaculate Marathi, though he belonged to Goa. He was also satisfied by the pertinent reply that came from Dhamanand. From that day, Dharmanand's life took a new course. Bhandarkar gave his copy of *Laghusiddhāntakaumudī* to him and also provided monetary help to him. He also sent Dharmanand to Sanskrit School at Nagarkar's *Wada*, where Vasudev Shastri Abhyankar was the headteacher. Vasudev Shastri Abhyankar placed him in charge of Mahadev Shastri Joshi. His stay was arranged by Bhandarkar at Prarthanā Samaj. Dharmanand started his studies at the school. He could not do well with the grammar but studied *Raghuvaṁśa*.

Differences with Bhandarkar surfaced as he wanted Dharmanand to join Prarthanā Samāj and work as its missionary. Dharmanand explained to him that he cannot join any organization until he has studied Buddhism fully. Help stopped from Bhandarkar, and Dharmand saw no point in staying at Pune now. He was planning to visit Sri Lanka or Nepal to continue his study of Buddhist philosophy. 'I returned Bhandarkar's *Kaumudī*. I kept only a reasonable amount of clothing and gave the rest to the Prarthana Samaj peon, Balwant Rao Pawar. I borrowed Rs 12 from Shri Redkar. I donned the two pieces of clothing which had been dyed yellow – with Balwant Rao Pawar's help – and discarded my tuft of hair as well as my sacred thread, and on 1st March, 1900, Krishna 5 of Magha, Shaka 1821, I left Pune after midnight.' (Kosambi Meera: 81).

Frail and ridden with diseases, he arrived at Gwalior. He met a physician, Dr. Wagle, who helped him. Dr. Wagle's medicines cured him. The physician advised Dharmanand to give up smoking *bidis* – a habit which he had developed after giving up *gudgudi* in Goa. His attempts at giving up smoking failed at first. Finally, he succeeded in getting rid of the addiction. The Shastri at Gwalior refused to teach him Sanskrit seeing him attired in a monk's dress. Dharmanand decided to go to Kashi for studying Sanskrit. He left Gwalior on 17th September 1900. Dharmanand decided to don his

sacred thread again and become a Brahmin to be able to study there with the pundits. He stopped at Prayag on the way to get tonsured, saving some hair which sufficed to develop into a tuft.

At Kashi, he stayed for a while with a Pandā and started having his food in *Annasatra*. He moved to Shenvi math after that. He started studying with Gangadhar Shastri Telang and got acquainted with his son Dhundhiraj Shastri also. Dharmanand had to suffer a lot of humiliation to be able to get food at *Annasatra*. Meanwhile, plague struck Kashi in March 1901. Dharmanad used to hear the bewailing in the procession of dead bodies. He made two pillows out of some tattered pieces of cloth he found in a corner of the Shenvi math. " These pillows were softer than stone, and the food in *annasatra* was tastier than a husk, even so, in Kashi we experienced to the fullest the [Marathi] saying "husk for one's hunger and a stone for one's sleep" (भुकेला कोंडा आणि निजेला धोंडा).

Gangadhar Shastri and other gurus were forbidding Dharmanand to move away from Kashi, but he had made up his mind to proceed to Nepal. Durgaprasad, a Nepali student was going to his native place. He walked barefoot on the land full of snow with him. The sorry state of Buddhism in Nepal however disquieted him. He spent ten days in Nepal and from there proceeded to Ceylon. He first resolved to go to Bodhgaya. Staying in Maths and fasting in the evenings, he reached Gaya via Raxual and Bankipir. At Bankipur he had to sell his dumbbells to buy the ticket of 12 *annas* for Gaya (Sukthankar's version says that he was helped by a Kāyastha householder who loaned him 12 *annas*).

His visit to Gaya was equally a disappointment. He did not find Buddhism at Bodhgaya temple, the premises being occupied by a Mahant and the Goddess being worshipped there. Somehow he learned about Anagarika Dharmapal (1864-1933), but Dharmapal had already left for Ceylon.

After his disillusionment at Nepal and Bodhgaya, he performed a circuitous journey to Sri Lanka in 1902, Via Madras and Calcutta, having obtained some support from the Mahabodhi Society. He met Dharmapal there and his studies of Buddhist texts started here. He was studying core Buddhist texts. He was ordained in Sri Lanka and was initiated to the Buddhist order.

He composed a poem in Sanskrit to be recited on Vaiśākha Pūrṇimā (22nd May 1902) the day of Buddha Jayanti. It was published in *Simhala Samaya* – a daily in Simhalese in Simhali script. Dharmanand also became well-known figure in Ceylon because of his speeches in Sanskrit. He had resolved to study Buddhism and spread its message in Maharashtra. The idea of settling in Ceylon with family now was attracting him. Ultimately, he gave it up in favour of his studies of Buddhist texts. He was also

teaching Sanskrit texts to the monks. Subsequently, he stopped depending on meals from the *āśrama* and subsisted on begging food. He also started learning English here. He had to leave Ceylon because of his health conditions. He was lecturing on Buddhism for some time in Madras. Then he reached Rangoon through a steamer.

During 1904 he was shuttling between Calcutta and Burma and was learning meditation also. At Calcutta he developed relations with renowned academicians – Harinath De, Manmohan Ghosh brother of Aurobindo Ghosh), Satyendra Nath Tagore, Justice Ashutosh Mukherjee, Harinath De (a linguist), etc. He had a meeting with a prince from Siam and started learning the Sinhalese script and reading books in Pali.

Being strictly vegetarian, he suffered from want of proper food, and had been eating boiled vegetables and onions with rice. He became a monk in Burma, and spent two months there. After pilgrimages to various holy Buddhist sites, he reached Kushinara on 25th January 1904. He stayed there in a *dharmashala* for two weeks. He then went to Kapilavastu and Lumbini. He visited Burma for the second time. The period from January 1904 to January 1906 involved a lot of mental and physical stress. Dharmanand suffered from agonies and continued to study Buddhist texts. He had by this time mastered the core texts like *Visuddhimagga* and *Abbhidhamma*. He was also able to transform himself through constant meditations and contemplations. After his return from Burma in January 1906, he stayed for two months at Calcutta. He was teaching Pali to Harinath De, a Professor of English and a linguist. He also came into contact with Manmohan Ghosh, Professor of English at Presidency College and elder brother of Aurobindo Ghosh, who was serving the Maharaja of Baroda at that time. With letters of introduction given by De, Dharmanad proceeded to Sikkim from Calcutta. He returned to Calcutta from Sikkim and made tremendous efforts to get Pali introduced in the newly opened National College there. The college was opened on the 15th of August in 1906 and Dharmanad was appointed a teacher of Pali in it at a salary of Rs. 30 per month. Aurobindo Ghosh was the founder-principal of this college, but he resigned after his involvement in 'Vande Mātaram' case. In October 1906, Dharmanand decided to visit Goa and realign with his family. This visit also resulted in his reconciliation with Bhandarkar, who arranged a lecture of him and was impressed by his perseverance and accomplishments during all these years.

He returned to Calcutta this time with his wife. His wife however could not continue her stay with him due to her failing health and went back to Goa.

After the first batch of Pali in the college passed out successfully, Harinath De was one of the MAs in Pali from the Institution. Dharmanand then was appointed at Calcutta University along with Satyavrat Samashrami on a salary of Rs. 100 per month. With the permission of Ashutosh Mukherji, he was also teaching Pali at National

College without pay. Manmohan Ghosh was instrumental in availing his services in this institution.

At Calcutta, he met Maharaja Sayaji Rao of Baroda through Satyendra Nath Tagore. This meeting resulted in the patronage of the Maharaja for him. Maharaja offered him a stipend of Rs. 50 to be able to work at Pune. Dharmanand accepted the offer. Before leaving Calcutta, he again visited Burma to acquire a valuable edition of *Tripiṭakas* from a monk there. On hearing about his departure from Calcutta, Ashutosh Mukherjee, the Vice-Chancellor of Calcutta University raised his salary to 250/ and offered to talk to the Maharaja of Baroda to allow him to stay at Calcutta for at least three more years. But Dharmanand thought his bounden duty to return to his homeland.

With this, another chapter in his life opened. He was staying at Pune and working for Baroda state.

In 1909, he delivered five lectures on Buddhism at Baroda. With his integrity and courage, he even criticized Sayaji Rao Gaekwar during his lecture for not shutting the liquor shops under his regime. Gaekwar who was presiding over the lecture left without delivering his presidential address, but passed an order for the closure of liquor shops in his state. After that, the friendly bond between Dharmanand and the Maharaja was reinforced.

He also visited USA to help in the project to produce a critical edition of *Visuddhimagga* at Harvard University. It was during these years of his visit to the USA that he studied Marxism and was influenced by leftist ideology. In USA he was working with Professor Lanman. He stayed in USA for five and half years during two visits.

After returning from there in 1912, he joined Ferguson College. He was teaching Pali there for six years. He was also teaching Pali at New English School. On his recommendation, Sayaji Rao introduced four scholarships for students of Pali at Pune.

During these years he came into contact with Mahatma Gandhi. He met Gandhi with Muni Jin Vijayji, who was serving at Gujrat Vidyapeeth. Gandhiji wanted him to join the faculty at the Oriental Institute of Gujrat Vidyapeeth. Dharmanand worked at Gujrat Vidyapeeth and taught Pali to the students there. He produced as many as 14 books while serving the Vidyapeeth, of which twelve were published by this institution. He worked in Salt Satyagrah at Shirode in 1930. He led the movement from Ville Parle, Mumbai that landed him in jail for 18 months during 1930-31 (Sukthahnakar: 2016: 14).

He became a staunch follower of the Gandhian movement and yet stuck to his differences with Mahatma.

In 1907, Damodar, his son was born in Goa. After him, the couple had two more daughters – Manorama born in 1910, and Kamla in 1918.

In 1909 he produced a Marathi translation of *Sigalasutta,* and also completed his magnum opus *Buddha, Dhamma, and his Saṅgha.* Between 1910 and 1912, he was continuously contributing papers to *the Indian Antiquary*. Dharmanand was not only emerging as a brilliant Indologist during these years, he was also making his presence felt amongst political activists and social reformers. He met Nehru in 1929 when the latter was elected the president of the Lahore Congress and discussed with him his ideas on Socialism.

He tried to resuscitate the study of the Pali language and Buddhist literature. With his good relations with Dr. R.G. Bhandarkar, he had successfully worked for the introduction of Pali in the curriculum of Bombay University, Bhandarkar being the Vice-Chancellor there.

He was again invited by the Harvard University to complete the editing work of *Visuddhimagga.* This time his daughter Manik at the age of 19 and his son Damodar (age 11) accompanied him. Manik was enrolled in Radcliff College for Women and Damodar in a school in Cambridge. Meanwhile, the University of Leningrad invited him for delivering lectures in 1928. Already a staunch advocate of social justice and equality, Dharmanand was fascinated by the experiments of socialism and communism being carried on in the Soviet state. He utilized his stay in Russia to study the emerging patterns of Socialist order there.

He found similarities between the Buddhist idea of *aparigraha* and the Communist view of life. Damodar returned from USA in 1929 with distinctions as a graduate, while Manik returned to India with her father after four years.

Dharmanand had been working very hard in the USA and had developed diabetes.

He completed the edition of *Visuddhimagga* during his third visit to USA.

While his desire to open a girl school at his native place in Goa could not be fulfilled even though he was ready to bear fifty percent of the expenses, he succeeded in opening a Buddhist *Vihāra* in the mill area of Parel in Mumbai. To attract the mill workers, it was given the name of *Bahujan Vihar*.

In 1940 he paid his fourth and final visit to Burma. In 1925 he published an article pointing out the practice of eating non-vegetarian food by Buddha and Mahavir. This caused furor amongst the Jain circles, he was condemned publically. Dharmanand stated that an impartial judge should be nominated and both parties should depose before him, if he loses he will tender a public apology. Jains did not accept this proposal.

Dharmanand Kosambi put an end to his life with serene peace on 24th June 1947. J.S. Sukthankar who was with him during his last days found him deeply

emersed in *Samādhi*. He just looked a skeleton but exuded happiness and smiles on his face.

Notable amongst the works by Dharmanand Kosambi are – *Buddha, Dhamma and Sangha* (1910), *Buddha Līlā Sāra Saṁgrha* (1914), *Samādhi Mārg* (1919), *Nivedan* (Autobiography), *Jātaka Kathā Saṁgraha* (1924), *Hindi Saṁskṛti and Ahimsā* (1935), *Bodhisattva* (1940), *Bhagvān Buddha* (1940), *Pārśvanāthācā Caturyāma Dharma* (1949).

Buddha, Dhamma and Sangha presents the essentials of Buddha's life and philosophy. It was well received and reviewed by his peers. He has edited and translated *Suttanipāta, Visuddhimagga, Visuddhimaggadīpikā, Abhidhmammakathāsaṅgraha, Samantapasādikā,* and *Bahirnidānavannanā.*

Most of his writings deal with the Dhamma and philosophy of Buddha. His *Buddhalīlāsārasaṁgraha* came out in 1914. The three volumes of this work present tales of Bodhisattva as well as Buddha's life and deeds. R.G. Bhandarkar wrote a foreword for this book.

Bhagwan Buddha by him remains one of the most authentic records of Buddha's life. It has been translated into thirteen languages. These translations were published by the Sahitya Akademi. Anand Kausalyayan who was his student of Pali at Sarnath translated it into Sinhalese. B.R. Ambedkar is said to have been highly impressed by the book. Ambedkar has utilized this book in his *Buddha and his Dhamma*.

Nivedana – an autobiographical record of his life and deeds was originally written by him for 'Bhārata', a Marathi weekly published in Goa. It was serialized from 1912 to 1916 in this periodical.

In his last book*, Parshvanāthācā Cāturyāma Dharma* Kosambi revisits the life of Pārśvanātha. He also dealt here with the doctrine of *sallekhanā* – willing cessation of his own life by a person. He was yearning to put an end to his own life that way. "It was in this frame of mind that he accepted the post of honourary Professor of Pali at Vernacular Society of Ahmedabad. He did not want to attract public attention while fasting unto death. (Kosambi: 42-43, 55)

39. Haridasa Siddhāntavāgīśa (1876-1961)

Haridasa Siddhāntavāgīśa was born on 24.10.1876 at village Unshiya of Kotalipara, Gopalganj, Faridpur, in East Bengal. His great grandfather Radhanath Nyayapanchanan and grandfather Kashichandra Vachaspati were renowned pundits. Gangadhar Vidyalankar Bhattacharya was his father. He received elementary education in

the village. Even in his boyhood, he had started writing in Sanskrit and composed *Kaṁsavadha* – a play in Sanskrit at the age of 15.

Haridas studied *Nyāya* with Ramnath Siddhant Panchanan at Pashchimpara. Even as a student he had completed some of his important works in Sanskrit, like – *Śaṅkarasaṁbhavaṁ, Viyogavaibhavaṁ*, and *Vaidikavādamīmāṁsā.* He was sent to Jivanand Vidyasagar by his father for further studies. He studied *smṛtis* from Anandchandra Vidyaratna at Kavirajpur (Faridpur) as well as *Jyotiṣa* and *Karmakāṇḍa* with his father at Kotolipara. After that, he has been teaching at his village in the school run by Arya Shiksha Samiti, and subsequently in a Chatushpathi in Khulna District. He received offers for becoming the pontiff from various places and chose to accept that of Nakipur. There he bought a press from Calcutta and installed it at his residence at Nakipur. His *Smṛticintāmaṇi* was written here. Due to the family feud amongst the rulers of Nakipur, he left the place and settled at Calcutta. He started editing and printing the whole MB with Nīlakanthī and his commentary in Bangla in 1959 and spent 1.50 lakh rupees of his own on the project. A grant of 39000/ was given by the Government and an amount of sixty thousand was collected through donations from the public. Meanwhile his mother and wife died. There were 600 subscribers for the volumes. He also completed his Sanskrit plays *Mivārapratāpa, Śivājīcarita* alongwith *Kāvyakaumudī* (on poetics) and a long poem *Vidyāvittavivāda*m during these days.

Haridas Siddhāntavāgīśa was awarded Padmabhūṣaṇa by the Govt of independent India and Certificate of Honour of the President in 1961. He expired in December 1961.

40. Ramavatar Sharma (1877-1929)

Ramavatar Sharma has been an extraordinary personality with unique distinctions. With his enormous contributions to philosophical literature and creative writings, he can be ranked as one of the most innovative thinkers. He challenged established norms, questioned prevailing notions, and rejected traditions to create his own system and genre.

Sharma was born on March 6, 1877, to Pundit Devnarayan Sharma at Chhapra in Bihar. He received his primary education at the District School where he learned *Vyākaraṇa* from Pundit Ramduvar Ojha. He headed for Kashi when he was just twelve and became the disciple of pundit Gangadhar Shastri of legendary fame, whom he is reported to have defeated in *śāstrārtha* later. At the age of fifteen, he had written a full length play *Dhīranaiṣadham* in Sanskrit and had already earned the degree of *Kāvyatīrtha* in 1892.

He was conferred with the degree of *Sāhityācārya* from the Queen's College of Varanasi topping the list. Simultaneously, he also passed all examinations up to M.A. as a non-collegiate student. Dr. Venice, the principal of this college suggested to him that it will be better for him if he could master the English language as well. Upon this, young Ramavatara pawned his prized possession, a *loṭā* (brass jug), to borrow the copy of Encyclopedia Britannia. He read the volumes of the encyclopedia once and it is said that all his life he could impromptu provide the reference of every entry, citing the page number and the sequence.

Sharma returned from Banaras to join the High School in his home town Chapra as a teacher. Rajendra Prasad, who was to become the first President of India, was his student here. He then moved to Banaras again to serve as a lecturer at Central Hindu College in 1902. He left this institution as the dress code prescribed by Annie Besant was not acceptable to him. In 1907-08, he was appointed Basu Gopal Mallick Lecturer at Calcutta University. The university published his lecturer's delivered on this chair in 1909.

He joined Patna University in 1907. Madan Mohan Malaviya had been persuading him to join the BHU, and finally was able to prevail upon him. Sharma had become disgruntled with his university when Premchand Raichand scholarship went to Radha Kumud Mukherji, his junior, and he was bypassed. He joined BHU as Principal, Oriental College in 1919. He taught at this institution only for three years. Besides teaching various *śāstras* to the students of Oriental College he was also teaching Veda, *Darśana*, and *Sāhitya* to the students of the Sanskrit Department at BHU. In 1922, he decided to return to Patna, explaining, 'My Bihar is poor and needs me.' He expired in 1922 at Patna.

A man of extraordinary caliber and brilliance, Sharma would often behave in a quaint way and would dress oddly – with a hat on his *dhoti* and *kurtā.* His manners appeared whimsical and eccentric. But he always had an accurate logic and explanation for whatever he did. He could be seen on the streets of Banaras riding on a mule, with a hat on his head and an earthen jug full of *Rasagullās*, he would finish a sizable share of the sweets before reaching home. He would many times be seen teaching his students in the shadow of a tree avoiding the classrooms, asking Malaviyaji not to waste money on cement and bricks.

With his extraordinary intellectual prowess, Sharma could surprise the pundits with his kind of tricks and maneuvering. To settle the debate on the issue if an eternity of the Veda, he published a series of mantras from the Veda in a journal, the community of scholars remained perplexed as they were unable to search out these mantras in any of the Vedic *samhitās.* After six months, Sharmaji revealed the secret that those

mantras were from the Veda composed by him – proving his point that the Veda is not *apauruṣeya* (a revealed text, not composed by a human being). This trick he would play in the *śāstrārthas* also (Baldev Upadhyaya 929-33).

Baldev Upadhyaya, who was his student in M.A. at BHU, recalls numerous episodes illustrative of his phenomenal memory and mighty intellect. Stories about him say that he had memorized the whole Chamber's dictionary as well as several other texts and that he was 'śrutidhar' (a person who memorizes any length of text in a single hearing). He was able to help Anand Shankar Dhruv, head of the department of Sanskrit at BHU to frame the whole syllabi even when no reference works could be availed, the library was closed on the day of the meeting. Sharma went on to cite passages and references from the texts and the syllabi for all courses could be drafted on the scheduled day. A young writer had read out his book to him. Later on, Sharma was able to help him in recovering the lost pages of his book by reciting them verbatim.

Sharma wrote in four languages – Sanskrit, Hindi, English, and Bhojpuri. He was a prolific writer. His writings in Sanskrit include *Paramārthadarśanaṁ* (An exposition of his philosophy), *Bhāratagītikā* (poem), *Mudgaradūtaṁ* (Parody of Kālidāsa's classic poem *Meghadūtaṁ*), *Dhīranaiṣadham* (play), *Sarasvatyaṣṭakaṁ* (Hymn), *Abhinavabhāratam* (the story of India in verses), *Prācīnakaviviṣayakāṇi padyāni* (verses on Sanskrit poets), *Marutiśatakam* (a hymn for Hanumān), *Sahityaratnāvalī* – an anthology of Sanskrit poetry including eleven representative poets beginning from Aśvaghoṣa), *Kalākaumudī* (an exposition of ancient Indian Scientific tradition), *Bhāṣātattvaṁ* (Monograph on Ancient Indian linguistics), *Priyadarśipraśastayah* (Ashokan Inscriptions edited), *Saduktikarṇāmṛtam* (Ancient Anthology – text edited) and, *Vāṅmayamahārṇava* (Encyclopaedia). The following Sanskrit works by him are unpublished –*Jayaprakaśacaritacampūḥ*, *Śrīkṛṣṇastavakalpataruḥ* and *Vaidikya ṛcaḥ*. In Hindi, two of his works are noteworthy – *Yūropīyadarśana* (monograph on Western philosophy) and *Rāmāvatāraśarmānibandhāvali* (collection of essays on different subjects). He authored several papers and monographs in English. Notable amongst these are – *Philosophy of Purāṇas* (1902), *Chapters from Indian Psychology* (1904), and *Sri Gopal Vasu Mallick Lectures on Vedānta* (1908).

Pt. Sharma passed away on 3rd April 1929 at the age of 52 only.

Paramārthadarśanam by Ramavatar Sharma is one of the most monumental works in Indian philosophy. It is being discussed in detail in the III part of this book.

41. Vidhushekhar Shastri (1878-1959)

Vidhushekhar Shastri is known as an outstanding expert on Buddhist philosophy. He was born in the village Harishchandrapur of Malda District in Bengal on 10th October 1878. His father Trailokyanath Bhattacharya was a Rāṛhīya Brahmin and had served as a teacher at the University of Calcutta. He lived in a building called Brahmavihār in Garia Hat. Vidhushdekhar studied in an English school as well as at a *Chatuṣpāṭhī* in his boyhood. At the age of 17, he earned the highest degree – *Kāvya* - from the Catuṣpāṭhī and moved to Kashi for higher studies. He had already started composing poems in Sanskrit by this time. He studied *Nyāya* with Pt. Kailash Chandra Śiromaṇi. His fame reached Shantiniketan and Tagore invited him to his institution. He started teaching Pali there and composed a Pali grammar *Pāliprakāśa*. His edited works are *–Candraprabhā, Hariścandracarita, Nyāyapraveśa, Śatapathabrāhmaṇa, Āgamaśāstra* or *Gauḍapādakārikā*. He has also authored *Historical Introduction to the Indian Schools of Buddhism, History of Philosophy*, and *the Basic Conception of Buddhism.*

He served at Shantiniketan for thirty years and then served at the University of Calcutta for some years. He was awarded MM in 1936 and D.Litt *Honaris Causa* by Vishvabharati University in 1957.

At Kashi, he started a periodical '*Mitragoṣṭhī'* in collaboration with Ramavatar Sharma. The journal was published between 1904 and1906 and stopped when Vidushekhar moved to Shantiniketan and Ramavatar to Patna.

42. Kāvyakaṇṭha Ganapati Muni (1878-1936)

Kāvyakaṅṭha Ganapati Sastry also known as Ganapati Muni. He was a versatile genius. He was a Vedic scholar, a Tāntric yogī, a *vaidya* (practitioner of *Āyurveda*), a remarkable Astrologer as well as a seer and a mystic. He is viewed by his disciples as 'a colossal figure of wisdom and tapas.'

He became a legendary name even during his lifetime and various stories about his miraculous deeds were propagated. Before he was born, his mother is said to have seen a dream indicating a divine birth.

Ganapati Muni was born in Kalavarayi near Bobbili in Andhra Pradesh on 17th November 1878 to Narasimha Sastry and Narasimhamba. His family belonged to *Vāsiṣṭha gotra.* Right from his early childhood, he displayed signs of spiritual acquisitions. He learned Veda, *Vyākaraṇa*, and *Āyurveda* from his father. He also

developed an extraordinary capacity to compose Sanskrit verses extempore. At the age of 22, he was conferred with the title 'Kāvyakaṇṭha'. He used to read *Rāmāyaṇa* and the *Mahābhārata* time and again and remained absorbed in *japa* and meditation. Married to Vishalakshi at an early age, he continued visiting holy shrines and places for pilgrimage and is reported to have gone through trance and visions.

He came to Arunachala (Thiruvannamalai) in 1903, where he stayed with Brahma Swamy (who was subsequently named Raman Maharshi by Ganapati Muni himself.). The experience of the divine that he had in presence of Raman Maharshi led him to compose *Umāsahasram,* thousand verses in praise of Umā. After that, his *Kuṇḍalinīsādhanā* reached a culmination. He met Sri Aurobindo in 1928, stayed at his Ashram for a fortnight, meditating with the Mother for a few times. The Mother had a very high opinion of his spiritual acquisitions. He also translated some portions of Aurobindo's *The Mother* in Sanskrit under the title *Mātṛtattavaprakāśikā.* Sri Aurobindo having gone through his rendering is said to have remarked-- 'it far excels the original'.

A prolific author, Ganapati Muni contributed to various branches of knowledge. Spirituality pervades all his writings. He has written poems and composed hymns, he has also authored several books on various scientific subjects. He was attuned to various philosophical systems and worked for religious harmony. T.V. Kapali Shastri, one of his illustrious disciples looked upon him as God incarnate. David Frawley adjusts him as a link between Aurobindo and Raman Maharshi.

Devarat was his disciple who had the vision of mantras. Ganapati Shastri recorded the mantras as they were coming out of his lips and he even wrote a commentary on them. Kapali Shastri, his worthy disciple, has written his biography - *Vāsiṣṭhavaibhavaṁ.* His son Mahadev Shastri has been teaching Sanskrit in a municipal High School.

Amongst his works – *Umāsahasrakam, Indrāṇīsaptaśatī, Pracaṇḍacaṇḍītriśatī*, and *Gītamālā* are hymns expressive of spiritual experiences. His *Ramaṇacatvāriṁśat* became a prayer book in the Ashram of Raman Maharshi as well as amongst his followers. *Viśvamīmāṁsā*, *Ramaṇagītā, Saddarśana*m, and *Tattvaghaṇṭātakaṁ* are works that present a unique blend of *śāstra*, *kāvya*, and divine experience. In his *Jaimīnīyatarkavārtikam*, he presents an original interpretation of *Mīmāṁsāsūtras* of Jaimini establishing the Vedas as *pauruṣeya* (of human origin). He has condemned the practice of untouchability in *Pañcajanacarcā* on the authority of Vedic texts. In *Vivāhadharmasūtra*m he presents new ideas on Dharmaśāstra. In *Bhāratacaritamīmāṁsā*, he establishes the linkage of the characters of *Mahābhārata* with Vedas.

Ganapati Muni imbibes the tenets of the genius of Vyāsa, Kālidāsa, and Śaṅkarācārya. He can also be ranked as a *sūtrakāra* like Gautama, Kaṇāda or Kapila.

His *sūtras* (aphorisms) present the essence of philosophy and the perspective of the whole system in a precise language. In *Gaṇadarśana*m he presents the gist of his philosophy in the following *sūtras*:

स परमात्मा प्राणिति प्राणेन विना ।।१।।
तेनप्राणिति सर्व: प्राणोऽपि ।।२।।
तस्मात्तं प्राणानां प्राणमाहु: ।।३।।
स मनुते मनसा विना ।।४।।
गच्छति चाङ्गाकारं विना ।।५।।
तन्मनुते मन: सर्वमपि ।।६।।
इच्छति च सर्वो जीव: ।।७।।
तस्मात् तं मनसां मन आहुश्चेतनानां च चेतनम् ।।८।।

In *Tattvānuśāsanasūtra* he has defined various *yogas* in nutshell, which shows his comprehension of several systems and capability to put them together:

अथ योगा: ।।१।।
फलापेक्षारहितं सत्कर्म कर्मयोग: ।।२।।
मनसा मन्त्रस्याध्ययनं मन्त्रयोग: ।।३।।
वायोर्निग्रहो हठयोग: ।।४।।
चित्तवृत्तिनिरोधो राजयोग: ।।५।।
आत्मविचारणं ज्ञानयोग: ।।६।।
अहंवृत्तिमूलान्वेषणमेवात्मविचारणं न ज्ञानचर्चा ।।७।।
आत्मसमर्पणं प्रपत्तियोग: ।।८।।
राजयोगप्रपत्तियोगपुरस्सरं नित्यं प्रवहन्त्या: शक्ते: महता
मौनेनात्मन्यवकाशं दत्वा पञ्चानां कोशानामनवरतं चिदग्निना संस्करणं अमृतयोग: ।।९।।
अस्याङ्गं कल्प एवेत्येके ।।१०।।

43. Lakshman Shastri Telang (1880-1949)

Lakshman Shastri Telang was the youngest son of Kavitārkika Nrisimha Shastri Telang. He studied *Vyākaraṇa* with Yogeshwar Shastri and *Sāhitya* with his father and with his elder brother Gangadhar Shastri. His poems were published *in 'Sūktisudhā'* which was brought out from the house of Nrisimha Shastri. As a student of the Anglo department in Government Sanskrit College, he also studied English literature, history, and European

philosophy. Venice was his *guru* in archaeology and epigraphy. He served as a Sanskrit teacher in this very department. He was teaching many texts to students at his home, *Naiṣadhacaritam* being one of his favorites. He is known as an excellent Sanskrit poet. He had practiced Siṁhalese script and assisted Dr. Norman in editing the *Aṭṭhakathā* of *Dhammapada* from Siṁhalese manuscripts, after the sad demise of Dr. Norman in an accident he completed the task left behind by him. Besides his command over Sanskrit, he was well versed in Marathi, Telugu, English, and Bhojpuri- the language spoken in Banaras. He used to narrate tales from Shakespearean plays in an enchanting style and authored the Sanskrit version of *Merchant of Venice* in the versified form under the title '*Vaitasvatī Sārthavāhaḥ*. *Hemantakumārah* is the abridged version of Hamlet by him.

Lakshman Shastri Telang stands for the innovative genius of a pundit.

44. Vamacharan Bhattacharya (1880-1931)

Vamacharan Bhattacharya was born in 1880 at Kashi to Kashi Prasad Bhattacharya and Sharada Sundari Devi. He received training in *Vyākaraṇa* and *Nyāya* from Gadadhar Shiromani and Surendra Mohan Tarkatīrtha and became one of the foremost disciples of Pt. Kailash Chandra Shiromani.

Taracharan Bhattacharya was the younger brother of Vamacharan Bhattacharya. Vamacharan led a rigorous pious life, he never touched currency notes or coins. Taranath accompanied him whenever some monetary deal was to be made. He has been teaching in Ruiya Pathshala at Kashi, and after completing his education in 1905 was appointed at Sanskrit College as a teacher of *Nyāya*. He succeeded his guru Kailash Chandra Shiromani after his retirement on the prestigious seat of the head of *Nyāya* Deptt at Sanskrit college just at age the of 27 years and served on the post for 24 years. (Upadhyaya: 435-36). Dr. Venice, the Principal of the college held him in the highest esteem and used to consult him on complicated problems of *Nyāya*. He is said to have authored a commentary on *Jāgadīśī*. He is known by his disciples like Rajeshwar Shastri Dravid, Shav Datta Mishra, Vamacharan Tarkatirth, Surya Narayan Sukla, Khagendra Nath Pandey (who became Rajguru in Nepal), MM Kunja Bihari Tarkatirth, MM Saish Chandra Vidyabhushan (who authored the monumental work 'The History of Indian Logic') and MM Ramesh Chandra Tarkatirth.

45. Pandurang Vaman Kane (1880-1972)

P.V. Kane was born on 7th May 1880 at Sri Kshetra Parashurāma near Chiplun, District Ratnagiri of Maharashtra in a Chitpavan Brahmin family. His father used to perform religious rites for the community and also practiced *Jyotiṣa* and *Āyurvedic* medicine. Being adept in legal matters, he moved to the village Dāpolī to help the village folks in court cases. Pandurang studied in a school at Dapoli till the age of seventeen. In 1895, he underwent a prolonged illness. He matriculated in 1897. Meanwhile, he had been married in 1896. Thereafter he was admitted to Wilson College in Bombay. In 1899, he passed Intermediate in Arts. Here he studied Law, history, and *Alaṅkāra* and won Bhau Daji Prize for coming with flying colours in B.A. in the year 1901. He also became the Fellow of Wilson College in the same year. In 1902, he became the first LL.B. from this college.

He was an exceptionally brilliant student and had earned seven gold medals for earning distinctions in various Sanskrit examinations. He had his PG, D.Litt. as well as LL.M. from the University of Mumbai.

After completing his education, he joined educational service as a teacher at Ratnagiri in 1904. In 1905, he passed S.T.C. and won Mandlik Prize for his essay on *Manners and Morals in Epics.* In 1906, Kane passed Honours examination in Teaching. He was awarded Mandlik Gold Medal for his essay on the history of *Alaṇkāras* in the same year. In 1907, he joined Elphinstone High School in Bombay as a teacher. In 1908, he earned his second LL.B. and in 1909 he started working as a Professor of Sanskrit at the Elphinstone College of Bombay. The 'sanad' from the High Court of Bombay for practicing as a lawyer was granted to him in 1911 and he started legal practice the same year. During 1917-23, he worked as a Professor at Government Law College of Bombay. During 1919-28, he served as a fellow of the University of Bombay. He used his expertise in legal matters to save Deccan Collge when the Government decided to close down this prestigious institution in 1933. He worked as senior counsel in the Deccan College Court case. The case was closed in 1938. Meanwhile, Kane made his first tour of Europe in 1937.

As soon as he had the means, P.V. Kane provided profuse assistance to the school at the village Dāpolī, where he had studied. He edited the Journal of the Bombay Branch of the Royal Asiatic Society in 1930. He also served as Vice President of this Society during 1936-56.

Kane produced the first history of *Alaṅkāraśāstra* in 1906, and this work was given V.N. Mandlik Gold Medal. He revised it as the *History of Sanskrit Poetics* (which first appeared as the preface to his edition of the *Sāhityadarpaṇa* in 1923).

This is a pioneer attempt at giving an authentic history of Sanskrit poetics. Kane also initiated discussions on global poetics regarding the theory of Rasa. He makes comparative studies in the Rasa experience and the concepts of modern psychologists like MacDougall and JRS Mcdowell.

Hindu Customs and Modern Law (Bombay University 1950), *History of Sanskrit Poetics*, and *History of Dharmaśāstra* are his pioneer works. The first volume of his *History of Dharmaśāstra* appeared in 1930. The second Volume in two parts was brought out in 1941. The subsequent three volumes came out in 1946, 1953, and 1958. This monumental work completed single-handedly by Kane is a landmark in Indian scholarship and one of the most essential reference works on *Dharmaśāstra*, Indian society religion, and ethics. P.L. Vaidya assessing this *magnum opus* by Kane says – "It is an ocean of information on *Dharmaśāstra* and is truly encyclopedic. Scholars who have just a look at Dr. Kane's small section of 104 pages on *tīrthas* or holy places in India will not fail to be convinced of the vast range of his scholarship, his patience, and his methodical presentation of the subject. For this history, that veteran scholar has ransacked not only the published works of *Dharmaśāstra,* but also all the known manuscripts in the world on the subject" (Patel and Bhate: 542).

Kane has a distinguished record of working in various capacities – as a Professor of Sanskrit, senior advocate in the Supreme Court, and Vice-Chancellor of the University. He became a Fellow of the Royal Asiatic Society as well as the Hon. Fellow (1952) and also the Vice-president of the London School of Oriental and African Studies. He served as the Vice-Chancellor of Mumbai University from 1947 to 1949 and was also a nominated member of the Rajyasabha twice (1953-59). He was an official delegate to the Paris Session of the International Conference of Orientalists. He was again the leader of the delegates for the Istambul session of this conference, the leader of the delegates for its Cambridge session.

The title of MM was conferred upon him in 1942. He was honoured with Honorary Doctorate by Allahabad University in 1947 and with Bharataratna in 1963. He was the first Sanskrit scholar to receive Bharataratna, and to this date remains the only pundit to have received this highest civilian honour from the Government in independent India. Kane won the Sahitya Akademi Award for his *History of Dharmaśāstra* in 1956. In 1958 the government of India appointed him as the National Teacher for Oriental Studies. He was also given the Certificate of Merit by the Government of India in 1958. Brāhmaṇa Sabhā of Bombay celebrated his 80th birthday in 1960 as 'Amṛta Mahotsava'. S.B. Velankar, a journalist and an author of Sanskrit, penned a collection of lyrics titled *Jīvanasāgaraḥ* for this occasion. The anthology was further updated and a second edition was issued in 1980.

P.V. Kane is remembered by the Asiatic Society of Mumbai by the way of awarding the P.V. Kane Gold Medal for best research work in Indology. The society also runs Mahāmahopadhyaya P.V. Kane Research Institute in his memory.

Kane passed away on April 18, 1972.

46. Shripad Krishna Belvalkar (1880-1967)

Shripad Krishna Belvalkar was born on 10th December 1880 in the village Narsobācī Wāḍī, in Kolhapur District. He was named after the presiding deity of the holy place in Narsobācī Wāḍī. He lost his mother when he was 20 months old only. Shripada looked after his aunt, whom he fondly remembers as 'Atti', and acknowledges that he could not have achieved much of what he could do in his life but for her.

Shripada completed his elementary schooling at Herle village and was awarded a scholarship for further schooling. This proved considerable relief in a family with seven or eight members. At the age of sixteen, he was married to a seven-year old girl, who shared a lot of his burden for the remaining seventy years of his life.

Shripad passed matriculation in 1897 from Rajaram High School of Kolhapur and joined Rajaram College at Kolhapur itself. He was again awarded a scholarship for his college education and he proceeded to Pune after passing Intermediate from the college. He was admitted to Deccan College, where he was given an additional scholarship. A man of simple living and high thinking even in his early student life, Shripad remained very frugal in spending the amount of scholarship and used to send a part of it to support his family.

He passed B.A. with Sanskrit and English as special subjects and was awarded Dakṣinā fellowship of the Deccan College. During the first year of this fellowship, on the advice of his English Professor, he wrote an essay on the Characteristics of good poetry as evinced from the writing of Wordsworth and Shelley. The essay was sent for Homji Cursetji Dadi Prize. Shripada was given this prize and received books worth Rs. 350 in an award. Shripad was constantly widening the horizons of his learning and thought process. In this, he was inspired by F.G. Selby, the Principal of the college who was interested in European philosophy, and also by F.W. Bain, who specialized in history and political science. At this stage, he aspired to pass M.A. in more than one subject simultaneously and Bombay University had to amend its rule to permit his multiple degrees. He then earned the degree of M.A. in Sanskrit and English in 1904 as well as M.A. in history and politics in 1905. He accepted the job of a school teacher to support his family and even passed the S.T.C. examination to be eligible

for it. However, his aspirations to become an Indologist led him to quit the post of assistant school teacher and accept the job of curatorship of manuscripts library of Deccan College in 1908, which he got as soon as the post fell vacant. Even as Belvalkar remained busy in preparing the catalogues of the manuscripts in this library and had already completed the descriptive catalogue of works on *Vyākaraṇa*, he also passed M.A. in Greek and European philosophy in first-class and received K.T. Telang Gold Medal.

Stalwarts like R.N. Dandekar have been his students at Deccan College.

With the vision and a wide perspective that Belvalkar had by now acquired, he started working on a project of writing the history of Indian philosophy, as he felt that it was a time when the Indian scholars themselves should write the history of Indian philosophy. For preparing himself for this project, he again appeared in M.A. Examinations in three more subjects and passed each with great credit. He then proceeded to USA, to equip himself with first-hand knowledge of the Western method of research methodology, and reached Harvard where he worked under the supervision of Professor Lanman. Here he produced a monograph on *The Systems of Sanskrit grammer.* This work by S.K. Belvalkar remains still an authoritative work more than a century after its publication.

A turning point in the scholarly career of S.K. Belvalkar came with his appointment as a Professor at Deccan College on the prestigious chair which was once occupied by R.G. Bhandarkar. He made the most valuable contributions of his academic life to Indological studies during his tenure in this chair till 1933. He planned the second volume of the *History of Indian Philosophy* in collaboration with R.D. Ranade. He applied historical and analytical methods in systematizing the history of ideas. He also prepared and published critical editions of many Sanskrit texts, viz. – *Uttararāmacarita, Śārīrakabhāṣya, Kāvyādarśa*, etc. during this period. They proved extremely beneficial for the students and teachers alike. He was especially devoted to the studies and teaching of *Bhagavadgītā* and *Śākuntala*, and on account of his papers on these two texts, he was held as an authority on them.

He founded the BORI in 1917 in association with his friends and supporters and was instrumental in the inception of AIOC. He devoted the last years of his life to preparing the critical edition of the *Mahābhārata* – one of the most gigantic projects in the world history of manuscripts studies and textual criticism. He was the General Editor for this Project for eighteen years (1943-61) and edited as many as six major *parvans* of the *Mahābhārata* himself.

Belvalkar was elected President of a *Veda, Vedic and Avesta* as well as *philosophy* sections in AIOC and also became the General President of this august body in 1943.

He was honoured as a Fellow of RAS in 1943 and of ASB. He served as the General Secretary of AIOC from 1926 to 1937; as well as Honourary Secretary of the BORI during 1917-1918 and from 1927 to 1933. He was given the President's Certificate of Honour in 1960.

Besides his valuable contribution to Indological studies, Belvalkar produced some exceptionally brilliant students, like R.N. Dandekar who furthered his legacy.

47. Giridhar Sharma 'Navaratna' (1881-1961)

Giridhar Sharma 'Navaratna' was born in June 1881 (Jyeṣṭha śukla 8th day, VS 1938) at Jhālarāpāṭan of Rajasthan. His family belonged to *Praśnavara* Brahmins of Gujrat. Navaratna was well versed in Gujrati. He also studied Hindi and English languages and their literature and learned Urdu and Bangla languages also. He had started composing poetry in Sanskrit and Hindi right from his boyhood.

He studied with well-known pundits of Jaipur. He did not leave Jhālarāpāṭan, his birthplace throughout his life.

Amongst his original writings in Sanskrit *Giridharasaptaśatī* is an anthology of his verses, *Bhavānīsiṁhakārakaratnaṁ* is a manual for teaching grammar with examples describing Maharaja Bhavani Singh. *Sadvṛttapuṣpagucchaṁ* is a eulogy to the same king.

Navratna rendered invaluable services to the cause of the Hindi language. He had pleaded with Mahatma Gandhi to adopt Hindi for carrying out the freedom struggle, and Gandhi appreciated his point. He also edited *Vidyābhāskara* a magazine.

Navratna is known for his translations of Rubiat of Omer Khyaym under the title *Amarasūktisudhākara'*, which he created on the basis of Fitzerald's renderings. He also rendered the *Bhramaragīta* of Nandadasa from Brajabhāṣā in Sanskrit. He used the same metres of the original poem (Rolā and Dohā) in this rendering. He also translated Goldsmith's poem *The hermit* under the title *Yogī* in Sanskrit. His translation of *Bhāminīvlāsa* by Paṇḍirtarāja Jagannātha in Hindi under the title *Padyaratnaprabhā* is also noteworthy.

He was honoured with the title of *Sāhityavācaspati* by the Hindi Sahitya Sammelan. In 1985 a seminar on his literary contributions was organized at Jhalawad, and *Madhumatī* a Hindi monthly from Jaipur published a special issue the same year focused on his writings. He passed away in July 1961. 'Navaratna' by his creative endeavors made bridges across cultures and languages. He is an example of a Sanskrit pundit looking beyond the narrow domain of tradition.

48. Giridhar Sharma Chaturvedi (1881-1967)

Giridhar Sharma Chaturvedi has been a towering figure amongst the traditional pundits from Rajasthan.

His forefathers moved from Mathura and settled at Jaipur. He was married at the age of eight. Educated at Jaipur, and after passing initial examinations from the local institution, he appeared in the Shastri examination of Punjab University in V.S. 1966. He studied with Jivanath Jha, Lakshminarayan Dravid, and Madhusudan Ojha at Jaipur and passed *Vyākaraṇācārya* examination standing first among the all in 1903. In collaboration with some fellow students of the maharaja College, he started a monthly in Sanskrit named the *Saṁskṛtaratnākara.* He attracted the attention of scholars all across the country by his exceptionally brilliant oratory in Sanskrit and his debating skills. He started teaching at Saharanpur Digambar Jain Sanskrit Mahavidyalaya in 1907 and subsequently joined Rishikul Brahmacharyashrama at Haridwar in 1908. He defeated many pundits at Gurukul Kangri University in *Śāstrārtha* and formed Sanskrit Sahitya Sammelan. After some time he resigned from Rishikul Brahmacharyashrama and was teaching at Lahore where he came into the contact with Woolner, Lakshman Swaroop, and MM Shivdatta Shastri. He taught at the Maharaja College Jaipur during 1924-44 and also served as its Principal. He also headed the Sanskrit College at Alwar for some time. Madan Mohan Malaviya invited him to join the faculty at BHU and he went to Kashi to serve his institution as an honourary scholar. Pt. Chaturvedi was nominated to the committee to translate the Indian Constitution into Sanskrit, along with pundits like Muni Jina Vijay, Tarkatirth Lakshaman Shastri Joshi, and Mangaldev Shastri.

His writings are marked by a profound understanding of Indian thought systems. Noteworthy amongst his works are – *Purāṇapārijāta, Prameyapārijāta, Chaturvedīsaṁskṛtanibandhāvali* (all in Sanskrit) and *Vedic Vijñāna aur Bhāratīya Saṁskṛi, Darśanānucintana, Gītāpravacanavyākhyānamālā* and many others in Hindi. He composed poetry in Sanskrit and Hindi and experimented with the metres of Vraj Bhasha in Sanskrit. *Maharṣikulavaibhavaṁ* edited with a detailed introduction by him is an exposition of Vedic *Vijñāna*. He is one of the few exponents of the system of *Vedic Vijñāna* founded by Madhusudan Ojha, being his worthy disciple.

In 1958, when the President of India initiated a scheme to honour the best of Sanskrit pundits, the name of Giridhar Sharma Chaturvedi figured as an all-acceptable choice. Chaturvedi was one of the first four pundits who received the prestigious honour for the first time in 1958. He was also honoured with MM. He received Sahitya Akademi Award for his work *Vedic Vijñāna aur Bhāratīya Saṁskṛti.*[87]

87 Facts are based on Shastri Kalanath: 2019

49. Dhuṇḍirāj Shastri Bapat (1882-1956)

Dhuṇḍirāj Shastri Bapat, better known as the Śrutācārya' was born on 15th November 1882, in the family of Agnihotrī Brahmins in Panchwad village near Wai. His grandfather Anant Dikshit, was adept in rituals and Vedic recitation. Dhundiraj learnt Veda and *Śrutavidyā* from him. He became *adhvaryu* (a Vedic priest) in various rituals based on the *Baudhāyanasūtra*. He started regularly performing the *Agnihotra* from 25.03.1923 and continued his vow for the next 34 years. He performed Vedic *yajñas – Agniṣṭoma* at Satara, *Caturmāsya yāga* at Kavda in Thane, *Vājapeya Yāga* in S.P College of Pune in 1955, and many others.

Despite his ritualistic background, he held many radical views. He started performing *Śrautayāgas* without animal sacrifice. Earlier, Satvalekar had opposed when Dhundiraj Shastri performed Agnṣṭoma with an animal sacrifice at Aundh in 1925. He believed that the institution of *yajña* was meant to organize and strengthen society and it should be performed with the same purpose. He organized the *yajña* as a potential vehicle for establishing social harmony, and invited people of all caste, including the lower cast people in his *yajñas*. He played a pivotal role in the establishment of a College of *Mīmāṁsā* in 1917 at Pune. He also started a monthly "*Svādhyāya'* in 1920 and published Vedic texts with translations in them. He had also been editing another periodical *Śrutabodha* for some time. He started some more institutions to re-organize Hindu society.

He was conferred with the title of Śrautācārya by Dr. Shridhar Ketkar in 1923 under the auspicious presence of Chintamani Datar; the title of *Śrautacūḍāmaṇi* was given to him by Kurtakoṭi swami and Yogeshvaranand of Govardhan Peeth conferred upon him the title of Mahāmahopādhyaya.

50. Chandradhar Sharma Guleri (1883-1922)

Chandradhar Sharma Guleri is a leading Sanskritist, a prominent critic, an expert in astrology and astronomy, and an excellent researcher. He is known for his remarkable knowledge of dialects and his insightful study of the roots of languages and his analysis of ancient Indian linguistics.

Guleri was born on 7th July 1883 as the eldest son of Pt. Shivram Sharma Guleri. His ancestors originated from the village Guler in Kangra District of Himachal Pradesh. Pt. Shivram Sharma Guleri received his education at Kashi. Maharaja of Jaipur having come to know of his scholarship invited him to join his court as a member of his

dharmasabhā. Shivram not only served on the important office at the *dharmasabhā* for resolving the disputes related to marriage, inheritance, and properties, etc., he also worked as a Professor of *Vedānta* and *Vyākaraṇa* at the Maharaja College of Jaipur.

At home, the members of Guleri family used to converse in Sanskrit. Chandradhar Sharma graduated from Maharaja College. He stood first in B.A. and was awarded Northbrook Gold Medal and various other awards. His name as an examinee of B.A. was engraved on a marble stone at the Maharaja College. As a student, Chandradhar accomplished something unique by working on the renovation of the observatory at Jaipur in 1901. He was able to converse with the architects from Europe to explain to them the theoretical framework and astronomical calculations. He also drafted the description of the Observatory in English.

Chandradhar Sharma contributed scholarly and critical articles to various Hindi periodicals and carved a niche for himself in the literary circles. He founded Nagri Bhavan an institution for the propagation of Hindi and cultivation of literary activities. He also started a monthly journal *Samālocaka* in Hindi, which made history in literary criticism. He edited *Pruthvīrājavijayam* a Sanskrit Epic by Kavirāja Jayānaka. With his knowledge of various languages in Northern India, he produced important work on medieval literature and research on Prakrit and Apabhraṁśa poetry.

Guleri cast an everlasting impact on Hindi criticism. He was also a brilliant essayist and his essays were cited by Ramachandra Shukla, the greatest literary critic, and historian of the age. He also wrote poems and essays in Sanskrit, but his name stands immortalized as a short story writer and the author of the short story 'Usane kahā thā' (She had said), which is supposed to be one of the best short stories of Indian literature. It was first published in Sarasvatī monthly of October 1951.

Chandradhar Sharma was serving at the Meyo College of Ajmer when Malviyaji brought him into his Institution. At Kashi, he also worked for Nagri Pracharini Sabha and also edited its organ *Nagri Pracharini Patrika.*

His untimely demise on 12th September 1922 came as an irreparable loss to Indian literature (Shastri Kalanath: 2019).

51. Taracharan Bhattacharya (1885-1959)

Taracharan Bhattacharya was the younger brother of Pt. Vamacharan Bhattacharya, one of the doyens of pundit-tradition of Kashi. Both these brothers were born to Pt. Kashi Prasad Bhattacharya and Sharada Sundari Devi. Their ancestors had settled at Kashi for a long time. Taracharan learned *śāstras* under the tutelage of his elder brother

Vamacharan Bhattacharya along with luminaries of Kashi -- pundits like Surendra Mohan Tarkatīrtha and Gangadhar Shastri. Dr. Venice and Dr. Norman were his gurus for modern subjects. He passed *Sāhityopādhyāya* from Banaras Sanskrit College and also passed the *Kāvyatīrtha* examination of Bengal. He started his teaching career at Bengali Tola Inter College and later started teaching Sāhitya at Tikamaṇi college. After a few years, he was appointed at Goenka Sanskrit College and had been teaching there till his retirement.

Taracaran Bhattacharya was married twice. He had three children from his first wife – two sons – Hemendra Bhattacharya and Vibhuti Bhushan Bhattacharya as well as one daughter. Vibhuti Bhushan Bhattacharya was known as a *naiyāyika*. He served as a librarian at SSVV. From the second wife of Taracharan were born one son – Bishvanath Bhattacharya and two daughters.

Taracharan was devoted to religious activities and teaching. He performed daily worship of Durgā. He supported deprived students. He was interested in theatre, drama, and other cultural activities. He himself performed prominent roles in the staging of Sanskrit plays. He also prepared stage scripts. He founded a society 'Bhārata Samiti' for the performance of Sanskrit plays. He also wrote songs to be added to the script of a play. Besides Sanskrit drama, he also worked for Bengali theatre. He was active in the publication of *Mitragoṣṭhī* – a monthly Sanskrit journal edited by MM Ramavatar Sharma.

Taracharan Bhattacharya had authored a commentary on *Daśakumāracarita* in Sanskrit. *Bhāratagītikā* or *Bhāratavasundharāsāntvanam* is a poem by him with 167 verses. It breathes in nationalist spirit.

52. Gopinath Kaviraj (1887-1976)

Gopinath Kaviraj has remained an apostle for studies on Indian culture and *Tantra*. He hailed from Bengal and his quest for knowledge led him to the city of Varanasi, where he became a student of Dr. Arthur Venis in 1910 at the age of 23 years. From then till his death on 12th June 1976, he pursued learning as a means to self-realization.

The ancestors of Gopinath Kaviraj were called Baghchis and have been serving as physicians to the Mughal rulers hence, they came to hold the title of 'Kaviraj'.

Kaviraj was born in the village Dhamrāī (Dhaka District, presently in Bangladesh). His father, Pundit Vaikuntha Nath was a man of unique distinctions. He had passed the Intermediate examination with first division and B.A. with distinctions in philosophy, English, and Sanskrit. Some of the most eminent personalities of those times – Swami

Vivekanand, Sir Brijendra Nath Seal, Satish Chandra Mukherjee (guru of Rajendra Prasad, the first President of India), etc. were his friends. A worthy son of such a worthy father, Gopinath inherited his rich library.

As fate would have it, Gopinath's father left this mortal world just five months after his birth. His mother Smt. Sukha Sundari Devi ran from post to pillar to bring him up. Kalachand Sanyal, a relative brought him up. He had great affection for the boy Gopinath and had decided that Gopinath shall inherit all of his property. The greedy relatives who had an eye on his property hatched a conspiracy to kill Kalachand and Gopinath was orphaned once again. His mother stood with him. He left his village for his studies. His mother stayed in the ancestral village alone and continued to struggle hard for survival. The memories of his mother always lived with Gopinath.

Gopinath had his thread ceremony at the age of nine. In Middle school, pundits like Haran Chandra Chakrabarti and Prasanna Kumar Chakrabarti were his teachers. Married to Kusum Kamini Devi at the age of thirteen, Gopinath used to have lessons in *Vyakaraṇa* with his father-in-law, Pt. Nabakant Chattopadhyaya. He was introduced to National leaders like Bipin Chandra Pal by his teachers.

Gopinath moved to Dhaka after finishing his primary education in the village Dhamatarāī and Kaṇṭhāliyā. He was educated up to X standard at Dhaka and then came to Calcutta in 1905 at the age of eighteen years. So far, he had learnt *Pāṇinīya Vyākaraṇa* and *Mahābhāṣya*. He had studied many works from English literature when he was a student at Jubilee Boys school in Dhaka. But he caught malarial fever and this led to a break in his studies for one year. During his illness, he used to have mystical experiences and had also been composing poems in Bangla.

In his student life, Gopinath was a regular reader of *Vande Mātaraṁ* – a periodical run by Aurobindo Ghosh. In Calcutta, he would sit with his classmates or college-mates and discussed national issues. He was inspired by the spirit of India's struggle for freedom. The articles of Chitranjan Das and other national leaders also inspired him. Though Kaviraj never participated in the freedom movement directly, all the work done by him stands for the re-awakening of the nation into the heaven of freedom. In December 1906, when Dada Bhai Nauroji was the President of the National Congress Session held at Calcutta, Kaviraj came to Calcutta to participate in this session. He listened to the lectures by Nauroji, Vipin Chandra Pal, Lal Mohan Ghosh, Surendra Nath Banerjee, and others.

Aurobindo Ghosh was put in jail during 1907-08. S*tory of Alipore Jail* by him was serialized in a magazine. Aurobindo had described the vision of Vāsudeva he had in one of its episodes. Gopinath used to discuss the experience of Aurobindo with Brijendranath Seal and others. When he was studying at Queen's College he came

into contact with Shachindra Nath Sanyal, one of the revolutionaries. Both of them became very close friends. Through Shachindra Sanyal, he formed contacts with Shashi Bhushan Sanyal. Gopinath felt that he should work for the religious freedom and spiritual emancipation of his country, which was as much the need of the hour as the political freedom.

He was feeling that the climate of Bengal is not congenial to his health. He had no means to go elsewhere and continue his studies. At this juncture, he came to know about the Maharaja College of Jaipur. The Principal of this College, Dewan Sansar Chandra was from Bengal. Banking upon his help, Gopinath somehow reached Jaipur after completing a journey of more than 1500 Kilometers. Here he formed relations with Meghanad Bhattacharya, younger brother of MM Harprasad Shastri and also with Nabkrishna Rai who taught English in Maharaja College. Once Nabkrishna was amazed by the way Gopinath gave his interpretation of one of the poems of Wordsworth.

At Jaipur, he also came into contact with Chandradhar Sharma Guleri and Pt. Shivram. He enjoyed the company of Guleri as Guleri knew Bangla very well and had translated some texts from Bangla. It was through Guleri that Gopinath got introduced to MM Gauri Shankar Ojha.

Gopinath studied at this Premier institution of Jaipur for four years and obtained the B.A. of Allahabad University with a first division in 1910. Jaipur proved to be an ever-flowing fountain for quenching his thirst for knowledge. He also came out of the world of tender emotions which led him to compose poems in Bangla. A voracious reader he made optimum use of the rich library of Maharaja College. His studies on *Tantra* and philosophy began here on a serious ground and he not only read literature in this field in Sanskrit, Hindi, and English but also in Greek, French, German, and Italian through English translations. People were wonderstruck to discover his amazing capacity for retention and memorization. They found that whatever he reads, he can produce it exactly with proper and authentic references.

After completing his graduation from the Maharaja College of Jaipur, Gopinath went to Calcutta and met Brijendra Nath Seal, with an introduction letter by Nabakrishna. Seal has been a good friend of his father. He was moved to see young Gopinath and presented him the copies of two of his books – *New Romantic Movement in Bengali Literature* authored by himself and the *Mind and Arts* by Keats.

After passing B.A, Gopinath came to Kashi in 1923. From 12th June 1910 to the day he died, Gopinath lived at Kashi. He became the student of Arthur Venice, who developed an affection for him and treated him as his son. Kaviraj also remained faithfully devoted to his mentor and guru. He was already drawn to Venice at Jaipur through the English translations of *Vedāntasiddhāntamuktāvalī* and *Vedāntaparibhāṣā*

done by Venice. It was at the advice of Arthur Venice that Gopinath chose Ancient Indian history, epigraphy, and Inscriptions for his PG studies. But Venice also asked him to pursue the study of *śāstras* with the pundits at Kashi. He himself would teach *Bhāmatī* on the *Brahmasūtra* to him. For learning the *Nyāya* texts, Gopinath went to MM Vamacharan Bhattacharya, the most towering personality as a *Naiyāyika* during those days. Gopinath lived at Devanathpura, from where he would walk a distance of two miles twice to go to the college and come back because Venice would teach him in the morning, after which he would come back to his dwelling and in the noon he would again repair for the class of Mr. Brown who taught German, Pali, and Prakrit. In addition to that, he visited the premises of Vamacharan Bhattacharya separately.

He passed M.A. Previous examination of Allahabad University in 1911. His body could not stand the physical strain that Gopinath gave it to pursue his studies at Kashi. So he fell ill again and for treatment had to come back to Calcutta. From Calcutta, he went to Puri. He was ailing to the extent that he could return to Kashi for more than after one year in June 1912. This led to a break of two years in his studies. But this also had some bright side, because Narendradev, his junior, became his classmate now. Though, both chose entirely different fields, the bond of love between them that was formed during their student life continued till they lived.

Dr. Venice when he saw his dear pupil coming back after a prolonged gap, he realized his difficulty. He allotted a room in the hostel to Gopinath. Gopinath faired well in his examination for M.A. Final. Dr. Venice himself and D.R. Bhandarkar, the illustrious son of R.G. Bhandarkar were his examiners in the viva. Gopinath cleared the M.A. of Allahabad University securing first division.

Dr. Venice went to Nainital to spend his summer holidays and Gopinath accompanied him. It so happened that Munshi Madholal, who was instrumental in awarding Sadholal scholarship to Gopinath, was also at Nainital at that time. At the advice of Dr. Venice Gopinath met Madholal just to convey his gratitude for the award of the scholarship. Here itself he received two offers for employment – one from Sanjeevan Ganguli, the principal of Maharaja College at Jaipur to join the Meyo College at Ajmer immediately and the other was from Lahore. Gopinath was in fix and went for a piece of advice from his mentor, Venice. Venice advised him to decline both the offers, howsoever lucrative they may be; and to continue his studies of *śāstras* at Kashi. Venice also assured him of a scholarship. At his behest, Gopinath declined both the tempting offers. Venice helped him to secure the post of librarian of Sarasvati Bhavan manuscripts library. This proved to be a boon for Indological studies. Gopinath worked at Sarasvati Bhawan for six years during 1914 and 1920 and became almost synonymous with this Institute. It was during his tenure as the librarian at Sarasvati

Bhawan that new horizons in Indian Knowledge Systems emerged. Those who saw Gopinath working there felt as if he has read every volume of the great treasure in the library.

Rajeshwar Shastri Dravid has gone to the extent of saying that Kaviraj had studied one lakh books in the library of Sarasvati Bhawan and he retained the memory of all the texts till the last day of his life (Jayadev Singh and others: 1986: 2).

Gopinath entirely changed the concept of the librarian and after him, no librarian elsewhere could do the miraculous work he did here. He edited manuscripts and started publications series which are still considered as landmarks in Indological studies. Besides working as the librarian at SBML he was also teaching at Sanskrit College. After the retirement of Ganganath Jha, he was appointed as his successor in the college. S.N. Dasgupta was one of the candidates for the principalship of this prestigious institution. The selection Board however found Gopinath more deserving. He served as principal of Sanskrit College, Varanasi for 17 years and retired from there voluntarily in 1937.

Gopinath did a yeoman's job by initiating the *Princess of Wales Saraswati Bhavan Texts* and the *Princess of Wales Saraswati Bhavan Studies*. Gopinath was the editor of both. The first series was devoted to the publication of Sanskrit texts and the second to critical studies of different systems and Indological issues. He was the first to bring to light the doctrines of the *Siddhas* and the *Nāthas* and a comprehensive bibliography of the *Nyāya-Vaiśeṣika* literature. He mastered both the northern and southern Śaivism – the monistic and dualistic systems respectively.

Swami Vishuddhanand expired in 1937. Gopinath Kaviraj was an obvious choice to head his Āśrama which had enormous property as well as a tradition of teaching and spiritual pursuits. Here also Kaviraj did not accept the offer to head the Āśrama as the successor of his guru. But he continued to edit the organ of the Āśrama – *Viśuddhavāṇī*.

Twenty-seven years after his retirement, He was entrusted with the full charge of the newly started Yoga-Tantra department at the VSVV, and was allowed to work in his own house from 1964 to 1969. Kamalapati Tripathi, the Chief Minister of U.P., had personally approached Gopinath Kaviraj to accept the headship of this department. He started a new series of publications under the name the *Yoga Tantra Series.* In this series, he edited three volumes of *Tantra* texts: The *Luptāgamasaṇgrahaḥ* (Part I) – a collection of *āgamic* texts that were lost, *Tantrasaṅgrahaḥ* – a collection of 18 Tantrik treatises in three volumes.

Kaviraj passed the last seven years (1969-76) of his life residing exclusively at the Ashram of Mātā Ānandamayī.

He had come into contact with Mātā Anandamayī in 1928, who instantly began to treat him with motherly love. She patronized him and looked after him like a guardian when Kaviraj was frail and ailing. Kaviraj rightly chose to spend the last seven years of his life in her Āśrama.

Bhagawati Prasad Singh, the biographer of Gopinath Kaviraj has given details of about fifty spiritual or religious personalities – saints, tāntric sādhakas, and philosophers -- with whom Gopinath Kaviraj had intimate contacts. Of these Brijendra Nath Seal and Bhagwandas were distinguished philosophers. The former was a friend of the father of Gopinath Kaviraj. With Bhagwadas, who is one of the recipients of the highest civilian honour from the Government of India, Kaviraj used to have discussions and interactions for several years. Amongst the spiritual personalities, Kaviraj received favours from Devarahā Bābā indirectly. The most prominent spiritual person with whom Kaviraj received his initiation in his 'sādhanā' was 'Paramahaṁsa' Swami Vishuddhanand Sarasvati. He was ordained on the spiritual path by receiving '*dīkṣā'* from Swami Vishudhanand in 1918. Though Kaviraj was an accomplished *tāntric sādhaka*, unlike his *guru*, Swami Vishuddhanad, he never exhibited any *siddhi* or miracle.

Kaviraj suffered a lot in his personal life, He was born an orphan, and had to struggle very hard in his youth. When he had almost settled in life, his eldest son died. Kaviraj shouldered the responsibility of the widow of the diseased (his daughter-in-law) and grandson. He also married his grandson. After that, his mother expired and finally, his wife also departed.

It is reported that the sound of Mān-Mān was coming from his mouth when he breathed his last at the age of 89 in 1976.

Gopinath Kaviraj received the title of MM in 1934 and Padmavibhushan in 1964. As many as five universities honoured him with D.Litt. *Honoris Causa*. The Asiatic Society gave him Rabindranath Medal. He was given the Sāhitya Akademi Award for his work *Tāntrika Vāṅmaya men Śākta Dṛṣṭi.* Akhil Bharatiya Sanskrit Parishad brought out a Felicitation Volume in his honour under the title *Ṛṣikalpanyāsa.* Kaviraj never went to attend any of the award ceremonies or functions held in his honour. He had made it a rule for himself not to personally go to such ceremonies. The Vice-Chancellor of a university came to his house to request him to grace the occasion of the award ceremony in which he was to be given honorary D. Litt., and Kaviraj expressed his inability to come. But he would go to hold the viva-voce examination of a Ph.D. candidate as the external examiner, out of his compassion for the candidate, so that he could get some employment after getting the research degree.

A person imbued with spirituality, he was attuned to the monistic *Śaiva* and *Śākta* systems of Kashmir. He became the disciple of Swami Vishuddhanand in 1918

to devote himself to esoteric *sādhanā* (spiritual pursuit). But he did not give up his academic activities and quite unlike his guru who used to demonstrate supernatural powers, Gopinath never made any attempt to demonstrate any miracle or *siddhi* through his yogic powers. He remained unassuming and as simple as a child in his behavior, yet deeply rooted in spirituality as the essence of human life. His house continued to be visited by scholars, researchers, and seekers of the spiritual path and he would discuss their problems without qualms. He could visualize the interconnections and the fundamental unities amongst diverse tenets, where sectarian distinctions naturally wither away. That is why he could easily maintain his views without coming into conflict with the orthodox schools, the Buddhists, the Jainas, the Christians, or even the viewpoint of Islam.

Kaviraj produced an enormous corpus of literature in four languages – Hindi, English, Bangla, and Sanskrit, consisting of original works on *Tantra* and philosophy, commentaries, critical editions, and miscellaneous essays. Bhagawati Prasad Singh has given a list of his publications running in as many as 35 printed pages (Singh Bhagawati Prasad: 53-87). The publication series initiated by Kaviraj – Sarasvati Bhawan Series, Prince of Wales Series and Yoga-Tantra Series – established their landmarks. Under all these three series he issued critical editions of rare manuscripts.

Some of his well-known works are – *Aspects of Indian Thought*, *Bibliography of Nyāya-Vaiśeṣika Literature*, *Bhāratiya Sanskriti aur Sādhanā* (in two volumes); *Tāntrik Vāṅmaya men Śākta Dṛṣṭi; Tāntrik Sāhitya,* and *A Bibliography of Tāntrik literature*.

He was awarded *Padmavibhushan* by the Government of India in 1964. *Manishi Ki Lokayātrā* by Bhagavati Prasad Singh is a good account of his life and deeds.
Kaviraj stands as one of the most authentic *bhāṣyakāras* of Indian traditions, religion, and philosophy, an interpreter *par excellence* of *Tantra* and *Āgama* with a wide perspective and synthesizing view. He builds up a philosophy based on Monism by culling the essence of various sects, cults, and textual corpus including both Vedic, non-Vedic, and even Buddhist works. He is one of the great philosophers of modern India. His philosophy can be summed up in his own words as under:

"As soon as the barrier raised between the highest and the lower self is demolished, the pure self emerges as a radiant and eternally self-aware existence of joy in which two aspects of its being appear as united in an eternal embrace of ineffable sweetness. This is Yoga in the truest sense of the word.

"Such is the infinite potency of Divine Grace that the subject, the Object and the instrument of every action, cognition, and enjoyment are recognized as verily the Self."

"A man who has insight to see behind his own will has the privilege of discovering in the Divine Will the hidden spring of cosmic laws which regulate individual existence. He sees clearly that like the general will, Special Will has its place in the centre. Looked at from this viewpoint God will appear to him as love (*prema*) and compassion (*mahākaruṇā*) which is the fulfillment of law.[88]

Devotees, seekers of spiritual path scholars, and researchers eager to learn from him came to see Gopinath every day. Gopinath always remained a very unassuming person, readily available to show them the right path or impart them knowledge. Many of them have described the mystic experience they had in his presence or his remaining in trance, his capability to remove their doubts and misgivings just by his spiritual power. Gopinath Kaviraj himself has given some glimpses of his mystic experiences.

Chandra Shekhar Swami studied the texts of *Śaiva* and *Śākta tantras* from him in 1954 and then in 1964 was initiated into *sādhanā* under his supervision. Eventually, he was ordained into the '*Akhaṇḍa Mahāyoga*' as propounded by Kaviraj (Arcāsmṛti: English section: 9).

The life of Kaviraj is one of the very rare examples of simultaneous pursuance of two different paths – studies and research in philosophy or *śātric* learning on one hand and continuity of the spiritual journey with utmost devotion on the other. Kaviraj was able to combine them in a way that both became corroborative to each other.

Whereever he lived, – be it the University, his house, or the Āśrama of Mātā Ānandamayī – he functioned like an institution, a living '*gurukula'* a walking library, and at the same time a guide to those who are after the search for a path in their life. He had his method of removing the doubts and responding to the queries of such seekers. Whosoever came to him with his problem, he would ask him to come the next day. The next day when he appeared before that person, even a glance from him would remove his doubts.

'There will be no second Gopinath' – Mātā Ānandamayī had remarked after his demise in her *Āśrama* (*Arcāsmṛti*: 13).

He created his interpretative methodology and always saw the inherent unities and undercurrents of accord in the tumult of discord. This was because of the harmony within his persona. The trajectory of diverse systems he discussed envisaged synthetic structures and basic unities. He analyzed not only Vedic traditions from this perspective; he also discussed Buddhism, Jainism, Islam, and Christianity in the same way.

Kaviraj overrules all ideologies based on negating this world. From this point of view, he finds lacunae in philosophical systems like *Vedānta* or *Sāṁkhya*. He postulated a holistic view of the spiritual path and also created an integrated philosophical system.

88 Ek Manişī kī ḷlokayātrā: 8

He defined the holistic view of life in search for the divine as '*Akhaṇḍa-Mahāyoga*' and also termed it as '*Pūrṇa-Advaitavāda*'. He opines that even the Unity of Jīva and Brahman as propounded in Śaṅkara's monism is somewhat behind this concept of *Pūrṇa-Advaitavāda,* because it does not eradicate the duality in toto. He carried the continuous practice of the *Akhaṇḍa-Mahāyoga* from 1938 onwards. He describes two types of *bhakti* (devotion) – *dvaita bhakti* and *advaita bhakti*. There is a difference in sequential order between the two. The former rests on ignorance. The latter leads to *parāmukti.* Kaviraj supports the view of Jayarath as discussed in the *Vimaśinī* on *Tantrāloka*. Jayarath also finds the concept of liberation in *Sāṁkhya* and *Vedānta* incomplete.

Kaviraj envisages two levels of spiritual pursuit – the individual pursuit and the collective pursuit. Accordingly, liberation also has two levels involving individuality and collectivity. He identifies the human body with cosmic order and sees a unitary structural design in Śrīcakra, the Cosmic Order, and the human body. He creates a synthesis of both Śaiva and Śākta Philosophies and also enjoins the Vedic concepts of Agni and Soma with the concepts of *Prakāśa* and *Vimarśa* or Śakti and Śiva. He even finds parity between the Ānāpāna as propounded by Buddha and *Ajapākriyā* of Tantra. Candraśekhar, his worthy disciple, has compared *Akhaṇḍa-Mahāyoga* with the structure of a temple. Six Vedic Darśanas form its foundation, Śaiva, Śākta, Bauddha, etc. form its walls, and the complete philosophy of Kaviraj its Kalaśa. Kaviraj also laid down a new way of initiation (*dīkṣā*) by designing a Gurumaṇḍala. He visualized the transformation of this world through *Akhaṇḍa-Mahāyoga.* Removal of the cover between the Supreme Consciousness and the individual consciousness is Yoga.

53. Gunde Rao Harkare (1887-1979)

Gunde Rao Harkare was born on 13th March 1887 to Ram Rao Harkare and Sita Bai. He was educated in Arabic and Persian and also learned Telugu and Marathi. In 1889 he joined an English school. He started his career as a clerk in City Civil Court and in 1908 was given double promotion and transferred to the special Magistrate's court. Subsequently, he was transferred to High Court in 1914. He was deputed to Garhwal as Munsif Magistrate in 1919. Meanwhile, he has been seriously studying knowledge texts of Sanskrit.

Gunde Rao served as Munsif, District Judge, Deputy Collector, and Sessions Judge. He passed Shiromani and POL Examinations of Madras University. He translated *Prabhāvatīpradyumna* of Pingali Surana, a Telugu classic in Sanskrit. Academy of

Navdvipa conferred on him the title of *Catuṣpāṭhī*. He was given the Gold Medal by the Government of Mysore.

He translated Sanskrit works in Urdu and classics from English literature in Sanskrit and Telugu. Notable amongst these are the translations of *Mitākṣarā* in Urdu, and Sanskrit translations of Traveller by Goldsmith, Deserted village and Elegy by Thomas Grey, portions of Mid Summer Night's Dream, and some portions from Hamlet; Wordsworth's *An Inspiration to Immortality.* He also translated five Chapters of the Quran, Sura-i-Rahman, history of Sanskrit literature and Marathi literature, the first Part of Yāska's *Nirukta* in Telugu along with several essays.

Geetha K. has written a chapter on Gunde Rao Harkare in *Languages and Literary Cultures of Hyderabad.*[89]

54. V.S. Sukthankar (1887-1947)

Sukthankar was born on the 4th of May 1887 and was educated in Bombay. He was one of the most promising students of St. Xavier's college of Mumbai. After passing his intermediate examination, he left for England to compete in India Civil Service. The course of his destiny took a new turn after he arrived in England. He was admitted to St. John's College, Cambridge, and graduated in mathematics. After that, he joined the Universities in Edinburgh and Berlin. At Berlin, he was a student of H. Lüders in the department of Indology. Here father Zimmermann was his fellow student. Sukthankar worked on preparing the critical edition of Śākaṭāyana's grammer and his doctoral dissertation became a model for critical edition and the study of a grammatical text.

Sukthankar prepared himself to become a perfect master of paleography, archaeology and epigraphy.

After returning to India Sukthankar joined the Archeological Deptt of GOI as Assistant Superintendent of Western Circle. He has been contributing papers to various international journals of repute. His reviews were particularly cited for their insightful analysis.

In 1925, he was invited by the authorities of the BORI to join as the General Editor of the Project for Critical edition of the *Mahābhārata*.

The herculean task of preparing a critical edition of the *Mahābhārata* was taken up under the aegis of BORI shortly after its inception. It has been one of the most challenging projects involving intellectual adventures of its own kind.

89 2017: Routledge:ed. By Kovsar Azam

It also developed as one of the most gigantic research projects in the Indological world. R.G. Bhandarkar inaugurated the project with a princely grant received from Shrimant Balasaheb Pant Pratinidhi. A critical edition of *Virāṭaparvan* of the *Mahābhārata* was initially prepared under the editorship of N.B. Utagikar. This was a tentative edition and did not match the requisite standards of higher criticism. Sukthankar had to start afresh, reorganize and overhaul the whole schemata. It was he who provided the sound footing, and chalked out the proper plan and methodology for this project. Sukthankar evolved the *edition criteria* based on an enormous mass of manuscript material using the scientific principles of textual criticism. The work accomplished by him is a hallmark of an analytical and critical approach to editing a great epic like the *Mahāhārata*.

After the most strenuous work of two years, he was able to issue the first fascicule of the first book of the *Mahābhārata* in 1927. He also prepared the Prolegomena which became a beacon for all the generations of scholars.

Sukthankar gave a fillip to this renowned project. He classified the manuscripts. material using the scientific principles of textual criticism. He also collected and used all available Sanskrit Commentaries as well as the adaptations and translations of the great epics in Pali, Prakrit, and other languages. The entire data of manuscripts was properly documented. The Prologue to the critical edition by Sukthankar became standard reading for all aspiring to prepare critical editions of ancient texts. Sukthankar opened the gateway for the editors of the other *parvans.*

Winternitz, reviewing the *Ādiparvan* published under the editorship of Suktankar wrote – "I have no hesitation in saying that this is the most important event in the history of Sanskrit Philology since the publication of Max Muller's edition of Ṛgveda with Sāyaṇa's commentary. Dr. Sukthankar has, by this edition of the *Ādiparvan* created a high standard of workmanship. His collaborators will be greatly helped not only by the example set by the first editor of the edition itself, but also by the scholarly way in which he has treated the complicated manuscript tradition and mastered the whole problem of *Mahābhārata* text criticism" (ABORI, XV, 159, 175 cited in Dalai: 93).

The publication of Ādiparvan of *Mahābhārata* as edited by him became a momentous event. Sukthankar could speed up the task of bringing out the other parvans – *Virāṭa* and *Udyoga* with the help of two editors. He himself completed *Āraṇyakaparva.* History was created during the 17 years of his general editorship under the *Mahābhārata* project at BORI.

Sukthakar also served as the editor-in-Chief for JBRAS for more than 17 years. He was a member of the re-organizing committee constituted by the Government of Bombay for Deccan College; he also served as the first council member for this

prestigious institution. He became a fellow of the University of Bombay, a Founder Member of Bharatiya Vidya Bhawan along with various honourary posts in the academic world[90]

Sukthankar dedicated every single moment of the last seventeen years of his life to the critical edition of the *Mahābhārata*. S.K. Belvalkar, paying a glowing tribute to Dr. Sukthankar in his address as General President of XII AIOC, Banaras, said about this project – "It is a great undertaking of Indian scholarship which has received unanimous and unstinted approbation from scholars in and outside India. The honour and prestige of Indian scholarship, as well as of the munificent patrons of learning of which this land, Bhāratavarṣa, has always had a notable supply, is involved in seeing this great undertaking completed according to the original plan" (Patell and Bhate: 199).

55. Shripad Shastri Hasurkar (1888-1974)

Shripad Shastri Hasurkar was born in Hasura, a village in Belgaon District. of Maharastra on 13th June 1888. His grandfather was Eknath Shinde. Vaman Eknath Shinde, his father, was devoted to *Vedānta*. He was married to a 'Deśasṭha' Maharashtrian girl, Sarasvati. Vaman and Sarasvati had three children. Shripad was second amidst them. Bhima Rao, his younger brother became the head of the Music department at Shantiniketan and had prepared the notations for the musical rendering of Tagore's Gītāñjali.

After having his primary education at the village school, Shripad was admitted to Sanskrit Pathashala at Miraj, and after one year joined the Pathshala at Sangli. He also studied at Vadodara. At the age of fourteen, he was sent to Kashi by his father for further studies. He studied *Manoramā* and *Paribhāṣenduśekhara*, *Laghuśabdenduśekhara*, etc. as well as texts of *Alaṇkāraṣāstra* with MM Gangadhar Shastri and Nityanand Parvatīya. The latter was his guru for *Vedānta* and *Sāṁkhya* texts also. In addition to these, Shripad studied *Vyākaraṇa* and *Nyāya* with veterans like Vāmācharan Bhattacharya and Shiv Kumar Shastri. He earned the degree of *Nyāyatīrtha* of Bangīya Sanskrit Śikṣā Parishad in 1912 and *Vedāntatīrtha* as well as *Mīmāṁsātīrtha* in subsequent years. He was also awarded the degree of *Sāṁkhyasāgara* of Dhaka University with a gold medal.

He was married to Radhābāī of Gandhe family from Indore. He joined the Government Educational Service of Holkar state on 19th September 1913 as Assistant Pundit. Here he was given the task of preparing the blueprint for a Sanskrit College at Indore. He prepared the scheme for the proposed institution and after its inception

90 Facts are based on the account given in – S.M. Katre's article in Dalai: 846-50

joined it as a Professor of *Vedānta*. He also worked at the Indian Institute of Philosophy at Amalner as a Professor of *Vedānta* for three years to join back the College at Indore as its Principal on 22nd September 1922. He worked in this office from 1922 to 1940 and also served as Superintendent of Sanskrit Education, Superintendent of Charitable and endowment Deptt, and as a nominated member of the Municipal Council. He was the teacher of Prince Yashwant Rao Holkar. Being at the helm of affairs in the state education department and his own college, Hasurkar strived to create one of the premier institutions for Sanskrit education in Indore, and in the history of Indore state, he is known as a good administrator and educationist par excellence. During his tenure, the Sanskrit College of Indore was made the centre for the examinations of the Calcutta Sanskrit Association and within three years as many as 659 graduated from it. Various departments with provisions for teaching in all the major *śāstras* were opened, and Holkar Raj generously provided funds for the augmentation of the Institution. Hasurkar also stood for the promotion of female education. It was during his term as principal of Indore Sanskrit College that a girl student in1925 was admitted to the institution. Hasurkar encouraged the teachers of his institution to participate in conferences across the country. He sent two pundits to participate in the August Convention of the Pañcāṅga Maṇḍala at Pune. Again it was during his Principalship that non-brahmin students were allowed to take admission in the college. In 1925, Akhil Bharatiya Ayurveda Mandala approved his college as a centre for their examinations. Scholars like Edgerton from USA (1925) visited his college. During those days Sanskrit College at Indore was the only Institution for post-graduate studies in Sanskrit in the whole of central and Northern India except Sanskrit College at Jaipur. Hasurkar used to be the chief Jury for the *Vidvatsambhāvanā* program of Holkar Raj held annually.

After his retirement from Holkar Raj service, Hasurkar went to Varanasi and had been teaching at Arya Kanyāmahavidyalaya there. He was honoured with the title of MM by the Bharat Dharma Mahamandal. He returned to Indore in 1943 and thereafter had been living with his sons in various places in M.P., mostly at Dhar with his eldest son Shrinath Hasurkar, a well-known scholar and novelist of Sanskrit. He passed away there on 20th April 1974.

Hasurkar was honoured with the title of *Paṇḍitaratna* with a silver medal by Holkar Raj in 1923 on the occasion of his birthday on 24th November. He was one of the five pundits from India to receive this honour from 1921 to 1940.

A man of unique distinctions, Hasurkar is known as a very good orator, devoted teacher, and scholar of eminence. As an administrator, he was a hard taskmaster and never compromised with values. He maintained good health and did a regular exercise with a morning walk for three miles. He was also interested in wrestling.

Many of his students are known as good scholars. Notable amongst them are Shrinath Hasurkar (his son), Prabhakar Narayan Kawthekar, Gajanan Ramchandra Karmalkar, and Dhundiraj Sapre.

Dvādaśadarśanasopānāvaliḥ, his magnum opus, is an exposition of twelve systems of Indian philosophy on the lines of *Sarvadarśamasaṁgraha* of Mādhavācārya. Purushottam Shastri Dattawadkar, who was one of his students, based his Marathi book *Darśanamandākinī* on Hasurkar's work and he also dedicated this book to his guru with due acknowledgment. Notable amongst the other publications by him are - *Sāhityamañjarī* (textbook for *Alaṇkāraśāstra*), *Subodhasaṁskṛtapustakamālā* (three books), along with biographies of great personalities in Sanskrit prose – *Śrīmahārāṇāpratāpasiṁhacaritaṁ*, *Chatrapatiśivājīmahārājacaritaṁ*, *Śrīpṛthvīrājacahvāṇacaritaṁ*, *Śrīmadvallabhācāyacaritaṁ*, *Śrīrāmadāsacaritaṁ* and *Śrīśīkhagurucaritāmṛtaṁ*. About nine biographical and historical works in Sanskrit prose by him are lying unpublished.[91]

56. Bhatta Mathuranath Shastri (1889-1964)

The ancestors of Bhatta Mathuranath Shastri were Telang Brahmins from Andhra. They were invited by Savāi Jaisimha on the occasion of the inception of the 'Pink City'. They settled at Jaipur and became protégé of the Royal court there. Amongst them, Kavikalānidhi Śrīkṛṣṇa Bhaṭṭa has been a celebrated Sanskrit poet. Mathuranath was born in 1889. His father Dwarkanath Bhatta was a well-known poet of Brijbhasha, but he remained indifferent toward family liabilities, and Lakshmi Nath Bhatta, his grandfather groomed him in the study of Sanskrit *śāstras*. Mathuranath was admitted to the Sanskrit Pathashala founded by King Ramsingh. Mathuranath's mother Janakidevi passed away in his boyhood, and just when he was thirteen years old, he was adopted by Sundarlal Bhatta, who held a zagir from the King of Jaipur. But due to his simple nature, he was deceived by mischievous people and at the tender age of thirteen, Mathuranath had to look after his properties and had to repay the loan of Rs. 25000.

In the Sanskrit Pathshala, Kashinath Shastri was his guru. He was admitted to Maharaja College. He passed Sāhityopādhyāya examination in 1901 and *Vyākaraṇopādhyāya* in 1903, standing first in both. Gopinath Naglyā, Lakshmi Narayan Shastri, and Haridatta Jha were his gurus in Maharaja College. Shiv Kumar Shastri, one of the most renowned pundits of Kashi was so much impressed by his scripts in the examination that he gave a citation for him; stating 'lekhapaṭur ayaṁ baṭuḥ' – is a

91 Facts are based on the account given in: Joshi Kedar Narayan: 1995

boy is skilled in writing. Mathuranath passed Shastri of Panjab University in 1906 and Vyākaraṇaśāstrī in 1907.

In 1909, he was married to the daughter of Dāūjū, the royal priest in the state of Orcha. But his wife died within two years of marriage, and he married again. His second wife also could not survive for long, and after that Mathuranath became a loner. However, he had to marry for the third time at the age of 35 under the pressure of his friends and supporters.

He started *Saṁskṛtaratnākaraḥ* monthly in 1904, which established landmarks in the history of Sanskrit journalism. The journal was stopped in 1914 and was again revived in 1932. It continued to be published regularly till 1949.

He served in the faculty of his alma mater, Maharaja College since 1924. With his innovative skills, he evolved a new method of teaching Sanskrit to the students of other disciplines. He was appointed an Inspector of Sanskrit Pathashalas in 1931. Subsequently, he assumed the headship of the Sāhitya department in Maharaja College in 1934.

Bhatta Mathuranath Shastri has been one of the most versatile poets and literary critics of the modern age in Sanskrit. He created an era in Modern Sanskrit literature, especially in Sanskrit journalism and the period between 1930 and 1960 is known by his name as 'Bhatta-Mathuranath-Shastri-Yuga'. He was also one of the most experimental authors in Sanskrit. As the editor of *Saṁskṛtaratnākara* monthly, his contribution has been invaluable.

Mathuranath Bhatta edited *Saṁskṛtaratnākara* from 1904 to 1949 and created new standards and parameters of creative writing in Sanskrit. He had also been editing *Bhāratī* – a Sanskrit monthly from 1950 till he breathed his last.

Bhatta was a Professor of Sahitya in Maharaja, of Jaipur from 1924 to 1934. He also worked as an Inspector of Sanskrit education.

One of the most eminent poets of the twentieth century in Sanskrit, Bhatta was also a novelist, a short story writer, a play write, and an essayist. He introduced many new forms in Sanskrit – fine essays, Radio plays, Gazals, poetry in metres of Vraj Bhasha, etc.

Critical edition of *Rasagaṅgādhara* with his own Sanskrit commentary *Saralā*, of *Kādambarī* with his own commentary *Caṣaka*, editions of *Gītagovinda*, *Īśvaravilāsamahākāvya, Vṛttamuktāvalī, Padyamuktāvalī,* Anthology of Inscriptions are some of his numerous scholarly works. He also contributed to various periodicals in Hindi and kept himself abreast with literary movements in other Indian languages like Bangla, Gujrati[and English as well. Like Rahim, he wrote multi-lingual poetry fusing Sanskrit, Hindi, Urdu, and Rajasthani languages in a single stanza.

57. Muni Jin Vijay (1889-1976)

Muni Jin Vijay was born on 27th January 1889 at Rūpāheli village of Bhīlawara District. in Rajasthan. Vriddhi Singh and Rajkunvar were his parents. He was named Kishan Singh and was addressed by the pet name of Ranmal by his mother.

Vriddhi Singh and his father were involved in the mutiny of 1857 against the British and had to pay a heavy price for helping the revolutionaries. Hunted by the English soldiers, they escaped, their settlement (Ḍhāṇī) was trampled and both the father and the son were running from pillar to post. Both of them came out of their hide after fifteen years. Married twice, Vriddhi Singh served as a Forest Officer for the ruler of Sirohī and was married to Rajkunvar.

Kishan Singh (Jin Vijay) could not go to school till he was twelve years old, as there was no school in the village. He could only learn the Devanāgarī alphabet when he was ten years old. Yati Hamsa, an ascetic, who also practiced Āyurvedic medicine and who had treated his father till he died of chronic dysentery, also became the mentor of Kishan Singh and Kishan Singh had his informal schooling under his tutelage. He also learned elementary mathematics from a Brahmin at Rūpāhelī. In his autobiography, Jin Vijay has paid high tributes to Yati Devihamsa, and he remembers his guru as a man of magnetic personality with a very attractive physique. Devihamsa also inspired him with his spirit for social service.

Kishan Singh moved to a nearby village called Bāṇer with his guru when the latter was bed-ridden due to a bone fracture in his hip. He lived there to serve his master till he breathed his last, and despite his mother's frantic efforts to bring him back to his parental village, Kishan Singh set on an unending journey in quest of knowledge. He had already visited Udaipur when living at Bāṇer. Through Sevak, a Brahmin at Bāṇer, he went to visit a fair held at Lokānand Tīrtha near Javad village in M.P. and there got initiation under Shiv Nandan Bhairav known as Khākhī Bābā. He was named Kishan Bhairav. Touring through various townships in M.P., the congregation of Shiv Nandan Bhairav reached Ujjain. Here Kishan Singh, now Kishan Bhairav, got an opportunity to resume his studies and learned *Sārasvata Vyākaraṇa* and *Amarakośa*. Khākhī Bābā had great affection for Krishna Bhairav and wanted to declare him as inheritor of his seat, but Kishan Bhairav, despite all the good wishes of his master and his integrity, was by now fed up with the internal rift within the Khākhī sect. Many rowdies with ulterior motifs had mixed up in the group of followers of the bābā. Once Sevak, who had guided Kishan Singh to Khākī Bābā, came to Ujjain. After consulting him, Kishan Bhairav gave up the attire of the Khākī sect including the shaft (*daṇḍa*) and jug (*Kamaṇḍalu*), and the crow bill (*Chimatā*). He came to Mandasaur and Ratlam and

again in consultation with sevak, he joined the group of disciples of Yati Jñānachand, a Jain monk under his religious order, Kishan Singh learned lots of rituals and was also trained in animal husbandry and agriculture. He then came into contact with another Jain Sādhu and became his disciple. Now he assumed the name of Muni Kishan Lal under the Āmnāya sect. He had to follow a very rigorous routine. He would never wash his body, never wash even his clothes and would sleep on bare earth, would not even walk on any green vegetation, and if by mistake he trampled even a green leaf, he would forego one meal as a purificatory rite. Pricking of hair of the body was also to be done twice a year. As per the prescriptions for the sādhus under this sect, he memorized some Jain canons also. He roamed in the country with the entourage of his *guru*. At Wari in Maharashtra, he came across a *sādhvī*, who was from a Hindu family. Their relations developed in some intimacy. Through her, Muni Kishanlal came to know about the national freedom struggle and also about several savants of his time like Ramakrishna Paramahamsa, Raja Ram Mohun Roy, Aurobindo, Vivekanand, and others. He was now distracted from the sect. He also felt that his search for knowledge was stagnated under the Āmnāya sect. One day, when they were stalled for a four months stay at Ujjain he wrote an explanation letter to the head of the sect and gave up all attire and the attributes of a *sādhu* under that sect. He then left Ujjain quite uncertain of the future course of his life. Wandering here and there, he reached Pali District in Rajasthan after some time. Here he was initiated into the Saṁvegī sect by Muni Sudarvijay. He was now given the new name 'Muni Jin Vijay' which he retained till the last day of his life, though he was a *muni* only till the age of 21 years. This sect belonged to idol-worshippers and allowed more freedom to the novices.

He was in the Saṁvegī sect from 1908 to 1919. He also became a disciple of Muni Kantivijay and then Muni Chaturvijay. His mental horizon widened and he availed of the opportunity provided under the new sect for intensive studies of knowledge texts and also studied periodicals and newspapers. During his extensive tours to various places under the four months stay schedules he visited several manuscripts libraries and Research Institutions. He became acquainted with C.D. Dalal who was looking after the GOS at Vadodara. He also formed a strong bond of friendship with Muni Panya Vijay and Muni Sukhlal. He was together with Sukhalal and C.L. Dalal at Vadodara during the *Chāturmāsya* of 1916. They were having vigorous and fruitful exchange of ideas related to Oriental Learning and editing some of the unpublished manuscripts. After that, Jinvijay started preparing a critical edition of *Kumārapālapratibodha* for GOS. This was just the beginning of a great journey by Jin Vijay involving tremendous efforts to discover new manuscripts, prepare critical editions and arrange for their publication. Being still a muni, he walked Vadodara to Mumbai on foot through Bharūch and

Surat. In Mumbai his activities became even more diversified. Restless and attentive to learning, he developed many more fruitful contacts in Sanskrit and Prakrit academia. He again walked all the way barefoot from Mumbai to Pune – the city which attracted him for its cultural glory and the atmosphere for learning. Jin Vijay decided to settle at Pune. He established Bharata Vidyalaya here. He was now closely associated with BORI. He had already arranged for a donation of Rs 25000 for BORI when he was in Mumbai. He was now supervising the preparation of the catalogue of manuscripts at BORI. He was also nominated as a life member of this prestigious institute. He made lasting friendships with scholars like Gune, Ranade, Belvalkar, Karve, R.C. Parekh, and others here.

He was called by Mahatma Gandhi to run the 'Gujrat Purātattva Mandir. Jina Vijay by now was comprehending the enormous nature of the work to be undertaken by him, and he was also under a dilemma concerning his life as a Jai muni. Till now, he had joined three different sects under Jainism and had always followed the rigorous routine prescribed for a muni there. After consulting Gandhi and many other well-wishers as well as friends, he sacrificed the sainthood in 1921 for the larger goal to serve the goddess of learning.

Even though he formally gave up the attire of a Jain Muni, he spent all his remaining life like a sage. All the ties that he could form with the mundane world had already been snapped. Once he was so moved after reading about the pain of a mother separated from her son in a Prakrit kāvya, that he decided to visit his birthplace, Rūpāhelī to find out what happened to his mother. He came to know that she had died. He established a school in this village, where he could not live because there was no school there.

In 1928 he visited Germany and London. He got acquainted with many European scholars like Herman Jacobi and Lüders. His interaction with them went on till the last days of his life.

Jin Vijay became a devout follower of Gandhi. He led a group of volunteers from Ahmedabad for Dandi March in 1930. He was jailed for his involvement in the National freedom movement. In jail, he came into contact with K.M. Munshi and Jamna Lal Bajaj. He joined Shantiniketan at the invitation of Tagore and formed lasting relations with Hazari Prasad Dwivedi, Khitindra Mohan Sen, and Vidhu Shekhar Shastri. The famous Singhi Jain Grantha Mala was started at his initiative by Shanti Niketan. For health reasons, he came back to Ahmedabad but continued to edit the prestigious series from here itself.

As the Home Minister of Mumbai state, K.M. Munshi chalked out the plan to form BVB in consultation with Jin Vijay in 1938. Jin Vijay stood with Munshi in

shaping this renowned institute. He edited the research Journal *Bhāratīya Vidyā* for BVB. He also continued to visit the manuscript libraries of Gujrat and Maharashtra to sort out texts for Singhi Grantha Mala. Later differences between him and Munshi erupted on the issue of the merger of Abu in Gujarat. Jin Vijay stood for Abu's identity as a glorious heritage of his home state, Rajasthan.

He founded Sarvodaya Ashrama at Chanderia, a village near Chittor. He also got a temple built at this Ashram in memory of Haribhadra Sūrin, a sixth century philosopher by whom Jinvijay was deeply inspired. He also established Bharati Bhavan in this Ashram in memory of Bhama Shah, the man who had donated all his wealth to enable Rana Pratap to carry out his fight against Akbar.

Heera Lal Shastri, who became the Chief Minister of Rajasthan, invited him to help in finding the Institute of Oriental Research in his state. Jin Vijay gave the blueprint for the institute and Rajasthan Prachya Vidya Pratishthan started functioning under his supervision.

Jin Vijay passed away on 3rd June 1976. He remains an unforgettable name in the world of Oriental learning for his stupendous contribution to the editing of about 45 volumes of rare texts under *Singhi Jain Grantha Mala*, 67 texts under *Rajasthan Puratattva Granth Mala*, six works under *Kanti Vijayji Itihasa Mala* and many other works for Jain Sahitya Samśodhak Samiti, Pune as well as Puratattva Granthāvalī of Gujarat Vidyapeeth.

Jin Vijay rediscovered unknown facets of medieval literature, and brought to light several rare and valuable texts to reconstruct the history of Indian culture. An institution in himself, he created many institutions and saw to it that they function for a cultural awakening in India. He not only worked on creating authentic editions of these texts, but he also wrote articles bringing out their historical and cultural value. His editorial discretion and adoption of the methodology of textual criticism remain unquestioned. He could solve some ticklish problems of medieval history through his discoveries of these texts and his studies on them. He gave conclusive proofs to solve the riddle of Padminī, said to be the wife of Ratnasiṁha of Chittor, by publishing a manuscript *Gorābādala Padminī Caupai* which was written fifty years before Jāyasī composed his epic *Padmāvata.*

Jin Vijay has not been given due recognition. A profound scholar, who worked in an unbiased manner, rising above the narrow consideration of sectarianism, he was not taken seriously in academic circles because of the appellation 'Muni' prefixed before his name, and his very name indicating a connection with Jainism.

58. Sampurnanand (1890-1969)

Sampurnanand was born on 1.1.1890. He passed B.Sc. from Queen's College Varanasi. He was awarded D.Litt. by Lucknow University. He became a member of the Congress Committee in 1921 and worked in two different areas simultaneously – political activism and university teaching. He started teaching at Kashi Vidyapeeth in 1924. In 1920-21 he joined the civil disobedience and non-cooperation movement and was jailed. He was in jail during 1930-32 also. He was education Minister of the Congress Government in UP in 1938 and was under house arrest in 1942.

After independence, Sampurnanand became the Home Minister of UP in 1952 and Chief Minister of this state in 1954. He used to perform daily rituals from 2 am to 4 am daily. As the Chief Minister of UP, he called the secretaries to bring the files at 5 am.

After resigning from the office of Chief Minister of UP, he was made the Governor of Rajasthan in 1961. He also became the Chancellor of Kashividyapeeth and remained in this office till the day he expired.

He initiated the move to establish the Sanskrit University at Varanasi. He met Indira Gandhi during her tenure as the PM of India and advised her to start Sanskrit news on AIR.

Sampurnanand was awarded the prestigious Mangala Prasad Award in Sociology and philosophy both separately. He visited New York in 1948 to deliver a lecture at the convention of the World Workers Union.

Sampurnanand has authored 49 books. Some of his important publications are *Jīvana aur Darśana, Cidvilāsa, Vedārthapraveśikā, Vrātyakāṅḍaṁ, Samidhā* and *Cosmology in Indian Thought.* He also authored the first scientific novel in Hindi *Pṛthivī se Saptarṣimaṇḍala*.

Sampurnanand wrote *Jivana aur Darśana* while he was serving his sentence in jail around 1940. Three years later again in jail, he completed his *magnum opus Cidvilāsa* in jail itself. He emphasizes understanding the categories of *Nyāya* and *Sāṁkhya* in the light of modern scientific investigations and also evolving new definitions (preface, p.9). Being well versed in mathematics, Sampurnannd applied mathematical concepts for explaining philosophical notions. He finds it unfortunate that the philosophers in ancient and medieval India were not mathematicians and the mathematicians were not philosophers (preface, p 9). He also finds the practice of Yoga, including *nididhyāsana* for understanding philosophy. The dichotomy between theory and practice led to the degeneration of philosophy in India (preface, p. 12).

Sampurnnad regards this universe as *ayutasiddhāvayava* – an indivisible integrated unit. Fragmentations are created only for practical usage. He also treats

adhyātmaśāstra and *darśana* at par, and the function of both is to study the universe as an integrated whole and understand its divisions and parts. (*Cidvilāsa*: 9-10).

The concept of time (*Kāla*) and space (*dik*) have been explained by him on epistemological levels. The knowledge of *cittapariṇāma* is Kāla. (ibid: 62). The individual *kālas* would differ as to the *pariṇāmas* of the mind in different individuals differ. Then it would be impossible to express or convey the experience of *Kāla* as the *cittavṛttis* of individuals differ. In practical life, the experience is conveyed concerning *dik* (space) (ibid: 63-64). He takes *dik* and *ākāśa* as synonymous (122). *Vikalpa* is *Jñānābhāsa.*

To Sampurnanand, God is a presumption (*Cidvilāsa*: 102). The world is not different from the mind (*samvit*). (*Ibid*: 108). A thorough *vedāntin*, Sampurṇānand utilized the theory of *pratityasamutpāda* and Marxism also to explain the causal relationships. The subject and object are inseparable. Therefore, materialism does not stand (*ibid*: 115).

Sampurnanand brought aesthetics into the parlance of philosophy. There is a section on aesthetics in *Cidvilāsa* (*ibid*:185-191).

59. Paḍamannūru Narayanacharya (1890-1974)

Tarkakesarī Pt. Paḍamannūru Narayanacharya was born in 1890 at Koṣavūru Agrahāra village situated on the shore of the Western Sea to Pt. Anantacharya and Padmavati. The place was mostly inhabited by Vedic Brahmins who remained engaged in daily rituals. Anantacharya's father-in-law, Pt. Ramacharya was a scholar of Dharmaśāstra, Jyotiṣa, and Sāhitya. His daughter Padmavati was also a learned lady. His parents departed for the heavenly abode when he was a child. He was looked after by his grandparents.

As a boy, Narayanacharya was doted upon by his grandparents but they cared little for his studies. At the age of twelve, he could not go beyond *Śabdamañjarī* and *Dhātumañjarī*, and was constantly worried about the progress of his learning. At this critical juncture, his grandmother passed away. Seeing the despondency of the boy, the village folks thought it proper to tie him in a nuptial bond. He was married in 1904 at the age of fourteen with Satyabhama, much against his will. Satyabhama, aged 10, belonged to the nearby village called Ambalpādi.

Eager to pursue his studies in Sanskrit *śāstras*, Narayan came to know about Hānagal Virūpūpākṣa Shastri, who was running his pathshala at Dharwad. Making an excuse of visiting a temple in a nearby village to his grandfather, Narayan set for Dharwad without his knowledge.

He somehow subsisted on meager '*bhikṣā'* (begging) at Dharwad. Discouraged and deterred from meeting the veteran Shastri of the pathshala by miscreants at first, he eventually succeeded in meeting him. The great Shastri was pleased by his devotion and determination. Narayan started his studies. He stayed at Dharwad for ten years, completely forgetting about his home, where Satyabhama who had developed into a fine young lady was living in dejection, despised by her relatives. Narayan studied *Navyanyāya* with his guru for seven years. Having come to know that his family belonged to Mādhva tradition, Virūpūpākṣa Shastri initiated him to learn *Mādhva Vedānta* also and considering his inclinations, offered to teach him *Mādhva Vedānta*. Narayan practiced various texts of Mādhva system including *Nyāyasudhā*.

Aged 24, Narayan returned to his village where his elder brother Shrinivasa welcomed him. Here Narayan started writing *Nyāyāmṛtakulyā*, his commentary on *Nyāyasudhā*.

Nyāyāmṛtakulyā gives easy access to the magnum opus of Vyāsatīrtha in simple verses. Narayan Shastri then proceeded to compose *Arthadyotanikā,* a detailed exposition of his commentary. He completed this voluminous task in 1921 when he was just 31 years of age. Subsequently, he wrote *Saṁgrahārthasaṁgraha* as a discourse analysis of *Tarkasaṁgraha,* commentary on *Pañcasāra* of *Ratnāvalī* by Vādirāja.

He was offered a lecturer's post in *Nyāya* in the Sanskrit College being run by Vivudhapriyatīrthaji Maharaj with the assistance of the seven pontiffs of *Mādhvapīṭha* at Udupi in Karnataka. Narayan was reluctant to join the college as it would mean disturbing the performance of his daily routine and rituals. However, Vivudhapriyatīrthaji Maharaj prevailed upon him and Narayan Shastri was also permitted to visit the institution only in the afternoon. This was a rare exception and Vivudhapriyatīrtha ji Maharaj also succeeded in convincing the university authorities and securing clearance from them for it. Narayan Shastri worked in this college till his retirement and also served as Principal for some time. He lived a happy life with a salary of Rs. 60 p.m. Meanwhile, he sold his parental house at Paḍamannūru village and shifted to Tālekuḍe village (now called Bannañje) as it was close to the College. Narayan Shastri showed his skills in management by re-claiming the agricultural fields which had been encroached upon by others. He also helped in settling such matters in Śīruru Maṭha. On the other hand, he never accepted any gifts and offerings from disciples and devotees. He even declined the offer for the high office of Rājaguru which his teacher Virūpākṣa Shastri wanted him to inherit. Not only youngsters, but elderly people also came to learn *Mādhva Vedānta* from him. He would even provide them food and lodging at his house.

He was very alive till the last day of his life. He passed away in 1974. Yajneshwar Shastri from Mysore came to him to study *Caturdaśalakṣaṇī* when Paḍamannūru

Narayanacharya had turned eighty years old. As this Shastri was deputed by his guru Virūpākṣa Shastri, Paḍamannūru Narayanacharya taught him the text. One Narisingh Rao came to him with his wife after he retired from Government service. He wanted to study *Mādhvavedānta*. Narayanacharya not only taught him, but also constructed a house for him to live in the village with his wife to felicitate his studies.

He fathered four sons and four daughters, of these three sons – Rama, Krishna, Govind and one daughter Kali survived. Rama eldest amongst them is a well-known scholar and author of Kannada.

Unanimously regarded as one of the most learned pundits in Karnatak, Narayan Shastri was acclaimed to be a great exponent of Mādhva system in Karnataka. Even the pontiffs of the Mādhvapīṭha held him in high regard and many of them became his disciples. Amongst these, mention may be made of the pontiff of Palimārumaṭh Raghumānyatīrtha, Pontiff of Puttikāmaṭha Sujñānendratīrtha, and Pontiff of Pejavur maṭha Viśvatīrtha. Even though a *gṛhastha*, Paḍamannūru Narayanacharya was honoured as a revered guru by them. Amongst his other students, Bañjanne Govindacharya is a well-known scholar. Viśveśatīrtha of Pejavur Math founded Pūrṇaprajña Saṁśodhana Mandir, which became a premier institution for studies and research on the *Mādhva Vedānta*. At the instance of Swami Viśveśa Tīrtha many students of this institute went to Narayan Shastri to learn Mādhva Vedānta from him. Notable amongst these are D. Prahladacharya, Hayavadan Puranik, Keshav Bayari, and P.S. Sheshgiri Acharya.
Narayan Shastri was honoured with the titles *Paṇḍitācārya, Tarkakesarī, Nyāyamahāvidvān, Nyāyavedāntavācaspati,* etc.[92]

60. P.K. Gode (1891-1961)

P.K. Gode was born on 11th July 1891 in an educated family of Pune. In his childhood, he was tutored by his educated sisters. He had his post-graduation in Sanskrit and English and initially worked as Professor of Sanskrit and English in Women's University. Later he joined BORI as Assistant Curator on 26th April, 1919, and was elevated to the rank of Curator in 1921. Gode's contributions to preservation, cataloguing and documentation of manuscripts and also to manuscript studies are invaluable. He classified 20,000 manuscripts received at BORI from Government manuscript library. The descriptive catalogues prepared by him are hallmarks of scholarship, analytical insight and workmanship. Gode resolved a number of intricate problems related to manuscripts. His studies led to stratification of chronology and history of Sanskrit literature. In his

92 Facts as given in *Paḍamunnuru Nārāyaṇācāryaḥ:* Banañje Govindacharya, Sanskrit Monograph pub. by KSVV, Bangalore, 2013

research papers, Gode has covered a vast spectrum of topics related to Indological studies and unearthed hitherto unknown facets of Indian culture and Society. These papers were appreciated by A.B. Keith, M. Winternitz and several other veterans. They have appeared in the volumes of his *Studies in Indian Literary History.* Gode brought several unknown manuscripts to limelight, viz. Sāyaṇa's *Sāmavedārthaprakāśikā* (manuscript of 1463 CE), rectified the mistakes made by western scholars in deciding the dates of a number of works. He was also a pioneer of inter-disciplinary studies and on the basis of his in-depth knowledge of manuscripts even corrected historians like D.C. Sirkar (on his verdict that Savai Jaisiṁha (1699-1744) did not perform *Aśvamedha* sacrifice). He established the importance of Historical poems in Sanskrit for the study of Indian history. Gode also discussed some rare manuscipts related to Technical Sciences – texts on *Gandhaśāstra* (Perfumery), *Pākaśāstra* (Cuisine), Cosmetics, etc. He would make threadbare analysis and go deep into the subject covering all its aspects. Six of his papers only on the nose-ornament (*nath*) are specimen of his meticulousness in dealing with any subject. In his search of references on this ornament, Gode uncovered a rare work *Nāsāmauktikapañcaviṁśatiḥ.*

Gode reviewed more than four hundred books as well as edited more than 10,000 pages in collaboration with scholars like R.D. Ranade and S.M. Katre. He also edited *Review of Philosophy* monthly (1903), *Oriental Literary Digest* (1938) and *New Indian Antiquary* and also edited half a dozen volumes of *New Indian Antiquary Extra Series* as well as two volumes of Dr. V.S. Sukthankar's writings.

Gode received world wide honours and recognitions for his commendable work on Indological studies. He was Associate Member of *Ecole Francaise,* Honourary Editor of *Annual Bibliography of Indian archaeology,* Hon. President of Cultural Committee of Argentine, Hon Editor of *Indian Journal of Science and Letters* etc.

61. Ramacharya Galagali (1892[93]-1981)

Ramacharya Galagali was born in 1892 in the village named Galagali on the bank of the river Krishna in Bijapur District. of Karnataka. In his boyhood, he studied Sāhitya and Vyākaraṇa under the tutelage of his elder brother Kurmacharya Galgali. Then he moved to Uttarādi Math and learnt Nyāya with Yalatturu Krishnacharya, He also studied Vedānta with Satyadhyānatīrtha Swamiji. His poetic talents were discovered at an early stage, and he started contributing poems and essays to *Saṁskṛtacandrikā,*

93 Year of birth as given in the introduction to Galgali: 1995. The entry in Wikipedia as on 16.10.2016 shows the year of his birth as 1993.

which has been the most popular literary organ of thse days.[94] Soon he ventured to launch *Madhuravāṇī,* a Sanskrit monthly which created a history in Sanskrit journalism. The publication was started in 1935 from Belgeum District. of Karnataka with the help of a friend Burli Shrinivasacharya. Ramacharya was also supported by B.N. Datar, a congress leader and lover of Sanskrit. (later, Datar served as Minister in Central Govt.). Punditā Kshamadevi Rao, N.C. Kelkar. K.N. Watve and many other veterans joined hands with Ramacharya to sustain the periodical. Ramacharya edited this monthly for thirty years till 1965, when his son, Pandarinathacharya Galgari took over as its editor.[95]

Galagali Ramacharya is known as 'Madhurakavi' because of the lucidity and perspicuity of his creative writings in Sanskrit. His essays in prose provide a critique of socio-political situations during his times. His literary oeuvre in Sanskrit consists of *Yaduvaṁśamahākāvam* an incomplete epic poem in ten cantos, *Svarājyaratnākaraḥ,* a collection of five *laharīkāvyas*, two novels *Devī Vāsantī* and *Ko'haṁ* and hundreds of lyric poems.

Modeled on Kālidāsa's *Raghuvaṁśa, Yaduvaṁśamahākāvyaṁ* by Ramacharya runs on an ambitious plan to narrate the history of Yadu dynasty focusing on Kṛṣṇa. Ramacharya surprises with elegance and spontaneity as well the heights of poetic imagination.

Svarājyaratnākaraḥ comprises five *laharīkāvyas,* namely – *Svadeśīyalaharī, Gāndhīṭopīlaharī, Śrīcakralaharī, Bahiṣkāralaharī* and *Kārāgṛhalaharī.* Comprising more then fifty stanzas each, all of them reflect the spirit of national freedom movement with an expression of Gandhian ideology. Gandhi had listened the verses of *Gāndhīṭopīlaharī* – a poem of Gandhian cap – from the mouth of Vinoba Bhave and liked the poem.

62. 'Mahāpaṇḍita' Rahul Sankrityayan (1893-1963)

'Mahāpaṇḍita' Rahul Sankrityayana was a born rebel and a non-conformist. He traversed in diverse disciplines, diverse cultures and traditions and accordingly changed his life styles. One of the most remarkable personalities of twentieth century, Rahulji is known as an outstanding novelist and short story writer in Hindi, a great scholar of Pali and Buddhism, a man of revolutionary spirit, a unique vagabond and a maverick. Being conversant in Hindi and Bhojpuri languages, he learned Pali, Urdu, Persian, Arabic, Tamil, Kannada, Tibetan, Simhalese, French and Russian. He was a freedom fighter, a nationalist and besides works of scholarly nature also wrote books for common men.

94 For details on *Sanskritcandrikā,* see Appa Shastri Rashivadekar in this volume

95 Facts as given in the foreword of Galagali Ramacharya: 1996 by KT. Pandurangi

He wrote in six languages – Hindi, Sanskrit, Bhojpuri, Pāli, Nepali and Tibetan. He devoted himself to the study of a number of religions and cultures. Rahul Sankrityayan had the rare distinction of being honoured with the title 'Mahāpaṇḍita' by Kashi Pandit Sabha in 1930.

He was a traveler in the true sense of the term and whole of his life has been a saga of traveling – an unstopped journey. It was a journey from one place to another place, from village to town and thence to big cities, from own country to alien countries, and also Vaiṣṇava dharma to Ārya Samāj, Ārya Samāj to Buddhism and from Buddhism to communism – an ever going journey which never stopped.

Rahul Sankrityayana was named as Kedarnath Pandey after his birth. His father Govardhan Pandey was a resident of village Kanaila, Mohammadabad in the District of Azamgarh (UP). Rahul Sankrityayan was born in his maternal grand father's home in the village Pandaha on the 9th April, 1893. In his tender age he was greatly hurt by a sudden spell of death of his mother, maternal grand mother, sister and others.

The major part of his childhood was spent in his maternal grand father's home. His education commenced in November, 1898 at a *madarasa* (Urdu medium School) called '*Rānī Kī Sarāya*' where he learnt Urdu. One of his uncles was a scholar of Sanskrit, and Rahul spent some time in the village Bachawal which was situated in the district of Faizabad and got elementary knowledge of Sanskrit from him.

After finishing his studies at '*Rānī Kī Sarāya*' Rahul got himself admitted in Nizamabad Middle School in the district of Azamgarh. It was here that he developed special interest in history and geography. Overpowered by an urge to see the country and the places of historical interest, he ran away from house and roamed for some time as a vagabond. He had passed only the Middle school examination at that time, and thereafter he did not get any opportunity of regular study in any educational institution till the end of his life. Thus in 1910 began the series of his continuous journeys and search for knowledge. He reached Calcutta where he learnt Bangla while moving from place to place in search of job. Thus the major part of education and knowledge of different languages came to Rahul Sankrityayan through the experiences as a traveler.

Travelling from Haridwar, Rishikesh, Tehri, Gangotri and Yamunotri he came to Kedarnath. The journey of the Himalayas made an immense impact on him. Subsequently he made several journeys to that region.

At Lahore, he prepared to appear in Shastri Examination. The examination was over on 5th April, 1919. He faired well, but no examinee was declared pass. (Mule: 27)

He was firstly married at the age of 11 with Ramdulari Devi. But he did not accept this matrimonial relationship. This was his first revolt against society. He vowed not to enter within the boundary of Azamgarh district till the completion of fiftieth

year of age. He acknowledged the injustice done to the girl who was married to him, but did not hold himself responsible for it. Because of this, his relationship with his father became straitened. In 1911 returning from the Himalayas to Banaras he started teaching English at Dayanand English school there. In the meantime the head priest of the Monastery of Parasa in the district of Chapra had come to Banaras in search of a competent disciple. The economic difficulties caused by teaching motivated Rahul Sankrityayan to go to Parasa. But more than the economic comfort the factor which made him take a decision in favour of Parasa, was that it was beyond the reach of the members of his family. In this way in 1912 for the first time Rahul Sankrityayan made a change in his appearance and arriving at Parasa monastery became a *sādhu*. He worked with the Mahant of the local temple. He was initiated by branding a hot brass seal on both of his *bāhumūlas* (upper arms). Now instead of being addressed as Kedarnath Pandey he was called Sadhu Ramodar Das.

But Rahulji did not find any opportunity of acquiring knowledge at Parasa. He, therefore, started out on a journey of the holy places in the South and places associated with detachment.

In July 1913 leaving Parasa Rahul Sankrityan went to Asansol, Adara and Kharagpur and reached Puri. From there he went to Tirumalai as an ascetic and learnt Tamil language. Thereafter he came to Tirumishi, stayed there for a few days and learnt Sanskrit from Sri Bhagawatacharya Sri Rangam. Hence he made a tour of Tirupati Balajee and Rameshwaram and in 1914 returned to Parasa again.

In the next ten years from 1916 to 1926 Rahul's life as well as his ideological journey remained full of complexities. He was attracted to Arya Samaj around 1915. In 1916 Rahul reached Lahore which was the hub of Ārya Samāj. There he came in contact with Bhagavaddatta who was an enlightened scholar. Bhagavaddata had changed the Lalchand library of DAV College into a research centre. Here several books of history and geography published in different languages of India and Europe were available. Living in his company Rahul learnt much. Then he travelled to Lucknow. Agra, Yashwant Nagar, Itawa, Muzaffar Nagar, Kakapi, Banaras , Rai Bareli, Amethi etc. for propagating the message of Ārya Samāj.

While preparing to be the missionary for Ārya Samāj, Sankrityayan met Bhadanta Bodhananda, a follower of Buddhism and it was from here that he became inclined towards Buddhism. His reverence for Buddha led him to visit Buddhist sites. Accordingly, he travelled through Lumbini, Kapilvastu. Sarnath, Nalanda, Bodhgaya and other places in 1920.

In 1918 Rahul Sankrityayan rendered great service to the victims of plague with the assistance of the doctor of Pokharaya dispensary situated in the district of Kanpur.

While making tours for the propagation of Arya Samaj whenever he received a call of Perasa's mahant, the head priest of Parasa matha, he went there. In this way when he worked for Arya Samaj he used to act as Kedarnath, and when he came to Parasa he became Vaishnava Sadhu Ramodar Das, playing the dual roles. In the meantime when he was inclined towards Buddhism after meeting with Bodhanand, he started his pilgrimage for the holy places of Buddhism in 1920. After reaching Kushinagar, his commitments to Arya Samaj could not prevent his head, heart and hands from worshipping the big idol of Buddha in reclining position. During 1933 he went to help the victims of earth quake and traveled with Jawahar Lal Nehru.

A scuffle broke out between Rahul Sankrityayan and the priests of the temple of goddess Kali situated between Ayodhya and Faizabad when he protested against goat-sacrifice there. At that time Babu Baldeo Prasad, the father of Acharya Narendra Deo and lawyer of Faizabad helped him greatly. The demeanor of Baldeo Prasad positively strengthened Rahul's outlook about Arya Samaj. At that time Rahul Sankrityayan was 21 years old.

In 1929 he embarked on a journey of Tibet for the objective of the study and research of Buddhist literature. He made a tour of Lhasa and Buddhist Vihars situated near it for about one year and thereafter returned to India. During this first Tibetan journey Rahul had prepared hand written copies of several ancient Buddhist religious texts. Along with these he came back with lots of books of Tibetan literature, several Tibetan films and several other articles of archaeological importance. Subsequently Rahul Sankrityayan undertook three more journeys of Tibet in 1934, 1936 and 1938 respectively to accomplish his mission to recover the lost Buddhist texts.

His visit to Tibet was risky and clandestine. He remained there disguised as a Buddhist monk. He made several trips to Tibet and every time came back with a treasure of manuscripts. In one of the most adventurous trips from Tibet back to India, Rahul Sankrityayan is reported to have employed twenty-two mules to bring back the loads of these manuscript materials, from Tibet to India.

A Chinese bitch was presented to him by a Lama. She was named Sen Tuk. Rahul became very fond of her. During the journey, she became ill and died. Rahul ji bitterli wept at her departure. "Tears did not appear in my eyes when my parents left me, when my grant parents who were saviors for me, departed, and these eyes were shedding profuse tears at the departure of a bitch." He wrote eight verses of elegy on the creature entitled *Sentukāṣṭakam*. It began with 'Seṇṭuke, tavatprayāṇe Sen Tuke:' During his journey through Himalayas in 1929, he had sent a message to Dalai Lama in 15 Sanskrit verses. These were sent to Dalai Lama with Tibbtan translation done with the help of a Lama (Mule: 47)

For entering Tibbet he had disguised himself as a beggar in 1929 during his first entry in the remote land. He returned to Kalinpong on 4th June with the manuscripts. on 21 donkeys. The valuable scrolls that he brought from Tibbet, 150 in number, valued in lakhs of rupees at that time.

Second journey to Tibbet was undertaken from Kalimpong in April, 1934. He acquired the manuscript of *Vādanyāya* and started its Sanskrit rendering out of the Bhot version. He also got *Hetubindu* and *Nyāyabindu* with the commentaries of Durvekamiśra at Ñor Vihar. At another monastery – Geshe Sākya, he got a copy of *Pramāṇavārtika*. And *Vārtikālaṇkāra* of Prajñākaragupta.

Having travelled through Europe in 1932, he embarked upon a journey to Asian countries in 1935. Bhikshu Jagadish Kashyap accompanied him.

He remained seriously ill between December 1935 to January 1936, and continued to swing between life and death. When he was revived, he was happy to learn that even in semi-conscious or unconscious state, he did not utter the name of God. Dhūpanāth, his assistant told him – you had once uttered the name of Dharmakīrti. "I did not care for death" – Rahulji writes in his Autobiography – but thought about the *Pramāṇavārtika* of Dharmakīrti, that I will not be able to complete the edition.

In his third journey to Tibet he found the copy of *Vārtikālaṅkāra* – commentary on *Pramāṇavārtika* along with *Yogācārabhūmi* of Asaga. He had by now unearthed five works of Dharmakīrti.

Nagarjuna, a noted Hindi author and basically a Sanskrit pundit, accompanied him in many of his sojourns. He was initiated into Buddhist lore by Rahul. He worked with Rahulji for the farmer's movement. There was mass agitation when he was wounded in the lathi-charge during the movement.

Simhasenāpati – an epic novel by him was completed just in 19 days. He used to complete one episode a day for this novel. His *Bauddhasaṁskṛta* in 500 pages was written at Shantiniketan during 1949. *Volgā se Gaṅgā* was also completed in the same vein. He finished '*Vishva ki Rūparekhā*' in 20 days and *Manavasamāj* in 36 days. (Mule: 90).

In 1919 when Rahul Sankrityayan witnessed martial law government in Lahore he entered the field of politics. Jalianwala Bag massacre deeply moved him. He took part in non-cooperation movement led by Gandhi. The first phase of Rahulji's political activities lasted till 1927. As he had taken a vow of not entering Azamgarh, he made Chapra district his field of work. In 1922 he was made the General Secretary of Chapra district Congress Committee. He was also elected as a member of All India Congress Committee. Putting his life in danger he had served the flood-victims of Chapra.

In 1923 there was a division in the Congress due to the formation of Swaraj Party, Rahul Sankrityayan sided with Motilal Nehru and Deshbandhu Chitaranjan Das. In 1923 he had given a lecture in a public meeting organized by Bihar Pradesh Congress Committee paying his tribute to the martyrs of Chouri-Choura episode. He was sentenced to imprisonment for two years for this lecture. He wrote his famous book "*Bāīswīn* sadī" (Twenty-second Century) in Hazaribagh prison.

Between 1921-27, he was intensely involved in political activities. After returning to Chapra in 1922 during the Conference of All India National Congress in Gaya, he tried very hard for getting the temple of Bodha Gaya handed over to Buddhists.

Whenever there was laxity in political activities, he again undertook journeys abroad for search of manuscripts. The withdrawal of Non-cooperation movement by Gandhiji after Chowri Chowra event (5th February, 1922) created a lull in the freedom movement. During this period Rahul Sankrityayan went to Nepal, for the first time in 1923.

After distancing himself from politics for sometime he returned to active politics again in 1938. By that time he had fully became a Communist. He took part in peasants' movement in Chapra and was imprisoned again. He became a true leader of the peasants and fought against landlords. In 1939 Bihar Communist Party was formed and he became its member. In 1940 (24-25th February) he took part in the mass meeting of Peasants at Motihari where Swami Sahjanand Saraswati, Narendra Deo, Jai Prakash Narayan and others also delivered their speeches. In that very year Rahul Sankrityayan was elected the President of All India Kisan Sammelan, i.e. Peasants' Conference, scheduled to be held at Palasha in Andhra Pradesh, but was arrested on 15th March, 1940 at Allahabad. He spent about two and a half years in Hazaribagh jail and Devali camp. On 9th April, 1943 he completed 50 years of his life and when the promise of not entering his own district Azamgarh was fulfilled he went there with his companion Nagarjun.

Meanwhile, attraction towards Buddhism and strong desire to study Pali literature had motivated Rahul to go to Sri Lanka in 1927. He went to Vidyalankar Vihar in Sri Lanka and remained there for nineteen months. He also served as Sanskrit teacher there. He never prepared for lectures, continued to go on writing until the bell for his period rang, he got up and started teaching in the class room.

In 1930 in his second trip of Lanka Sadhu Ramsundar Das was transformed into a Buddhist monk. Endowed with the *upasampadā* he was converted into Buddhism as "Bhikkhu Rahul Sankrityana".

Rahul Sankrityayan was also busy in his researches on world history during his stay in Sri Lanka. During this period he studied old writings, stone inscriptions,

manuscripts and also visited historical places. In the meantime thinking about the possibility of preservation of the original Sanskrit books of Buddhism in Tibet, he resolved to do research on them. In the course of his different tours in India and abroad Rahulji acquired knowledge of several lost Asian and Slavonic languages along with other languages.

The main objective of Rahul's tour of Sri Lanka was to read the Buddhist scripture – Pali *Tripiṭakas* with the *Aṭṭakathās*. In September 1928 the title of "*Tripiṭakācārya*" was conferred opon him during his residence in Sri Lanka. He reached India for going to Nepal and Tibet. This time he traveled in several Buddhist Centers in India, as a 'Tripiṭakācārya' an archaeologist and a historian.

It was here that he came to know of Buddhist Sanskrit texts available only in Tibetan versions. He decided to move to Tibet. His sojourns to the land of Tibet remained most adventurous of all his travels. From there he could bring a rich treasure of rare manuscripts. With his knowledge of Tibetan acquired there he restored a number of works from Bhot to Sanskrit.

In 1932 Rahulji embarked on a journey of Europe. In the course of this journey he observed social life in France, Germany and England. In fact, his acquaintance with Buddhism and western scholars of Sanskrit language was the most important feature of his European tour. In 1935 he went to Russia for the first time and thereafter he travelled in Soviet land thrice, i.e. in 1937, 1944 and 1962.

He stayed at Sri Lanka again for 15 days in 1932, after return from the trip to England and Europe. He went there in 1959. During 1958-61 he held on the post of Acharya in Sri Lanka.

He was elected President of Hindi section of All India Oriental Conference Vadodara session in 1933 (Mule: 57), K.P. Jaiswal was the General president. He was appointed Professor the Indo-Tibbetan section of the department of Oriental Learning of Leningrad University.

On account of his constant travels as well as his strong desire for the acquisition of knowledge Rahul saved himself from the illusory attraction of women, but his outlook changed during his Tibetan tour in 1926. In 1928 during his stay in Sri Lanka also the thought of marriage entered his mind. This thought was transformed into a reality in 1938 when he got married for the second time at the age of 45. It so happened that during his visit to Russia he got introduced to Lola (Elena), a student of the Russian scholar Shchervatski and Secretary of the department of the institute. This acquaintance changed a natural bond of attraction into permanent matrimonial relationship. Egore was the only offspring born of Rahul Sankrityayan and Lola. Due to the political situation in Russia, he had to leave his wife and son there itself.

Rahul Sankrityayan married a Nepali young girl named Kamala Pariyar on 23rd December, 1950. This was his third marriage. Before marriage Kamala used to work as his Personal Secretary. Inspired by Rahul Sankrityayan, she resumed her education from matriculation and finally did research work in Hindi. Rahul Sankrityayan and Kamla were blessed with two children namely Jaya and Jeta. In consideration to the feelings of his third wife, he did not enter into correspondence with his Russian spouse and son and did not even reply to their letters.

In 1939 Rahul Sankrityayan became the member of the Communist Party and became a complete atheist and follower of Marxist materialism. In 1958 he went on a tour of China.

In 1958 he received Sahitya Academy Award for his book *Madhya Asia kā Itihas*'.

In 1959 he shifted to Darjeeling leaving Mussori upon the request of his wife. In the same year he became the head of the department of Sanskrit and Buddhist philosophy in the University of Sri Lanka. He remained on that post till the end of his life. On 26th January, 1961 the Government of India conferred the title of Padma Vibhushan on him.

Towards the fag end of life he went to Russia in 1962-63 for improvement of health, but returned in the state of ill-health. Rahul ji passed away 14th day of April, 1963.

As sadhu Ramodar Das he had seen a long dream in Sanskrit and had started writing an epic poem in Sanskrit as rendering of his vision in the dream. He could not complete this epic, but wrote a book *Bāīsvīn Sadī'* as a sequel to it. He wrote daily diaries in Sanskrit which were utilized fully while writing his autobiography. In spite of profound scholarship, he always wrote in a simple and lucid language. He wrote books of varied interest. He was aware of limitations of Hindi literature and singularly made up the loss in no small measure.

Rahul's personality was as impressive and memorable as are his achievements. His published works include autobiography, biography, travelogue, sociology, history, philosophy, Buddhism, Tibetology, lexicography, grammar, textual editing, folklore, science, fiction, drama, essays, politics, and pamphlets. He has authored more than 150 books and numerous articles in various periodicals. His published books include eleven novels and five volumes of his autobiography and sixteen biographies of various savants in Hindi; two collections of his plays in Bhojpuri; edition and translations of texts like Dohākośa, *Majjhimanikāya*, *Dhamampada* etc. *Volgā se Gaṅgā* collection of his short stories in Hindi has been translated in almost all major Indian languages and many foreign languages. Through the short stories of *Volgā se Gaṅgā,* Rahulji has presented history and development of world civilization. The book begins from

6000 BCE and ends in 1942 with the description of Quit India Movement. The book is remarkable for its historical elements interwoven with fiction. Rahulji has done memorable service to Sanskrit by his voluminous *Sanskrit Kāvyadhārā* – collection of readings from Sanskrit classics with translations. The selection also presents Sanskrit literature in a historical perspective. In the same way *Hindi Kāvyadhārā* is equally important for its presentation of readings from Hindi literature including Prakrit and Apabhraṁśa. He is known by the wide range and profundity of his travelogues which elucidate the political and cultural histories of so many nations with anthropological perspective.

Kashiprasad Jaiswal, a well known historian and contemporary of Rahulji, had compared Rahul Sankrityayan to Buddha. In fact, Rahuj ji is an example of a man from very modest background scaling the heights of Himalaya through extra-ordinary accomplishments.

63. Vasudev Vishnu Mirashi (1893-1985)

Vasudev Vishnu Mirashi was born on 13 March, 1893 at Ratnagiri to Vishnu Dhonddev and Radha Bai. He was educated at Raja Ram High School and Raja Ram college at Kolhapur and subsequently at Deccan College, Pune. He passed Matric in 1910, B.A. in 1914 and M.A. with first division in 1916. He taught at Elphinston College of Mumbai during 1917-19. He earned he degree of LL.B. here and translated *Advaitabrahmasiddhi* in English. He worked as Professor in Morris College affiliated to Nagpur Uni. and King Edward College of Amravati between 1947 to 1950. Thereafter he worked as honourary Professor at Nagpur University from 1958 to 1966. He was married twice (in 1917 and after the demise of the first wife in 1926). After retirement, he lived at Nagpur till the end of his life.

He published his first research paper in *Epigraphica Indica* (Vol XXI, 1931). Mirashi is known for his path breaking work on Sātavāhanas, Vākāṭakas, Kalcuris and Cedis. He has edited several epigraphical records. His researches on the location of Rāmagiri (in *Meghdūta* of Kālidāsa) as well as his dissertations on Kālidāsa and Bhavabhūti have served as valuable reference works for more than half a century. They are hall marks of scholarship and critical insight. Mirashi established many new theories about the period, place and historical perspectives of these two great poets. These two books by him also became models for younger researchers and critics.

Mirashi contributed around 40 learned works and hundreds of research articles on diverse topics related to Sanskrit liiterature, Ancient Indian history and archaeology.

He edited inscriptions of Kalcuri-Cedi era (1955) and Inscriptions of Vākāṭakas (1963) and Inscriptions of Śilāhāras (1974). Collections of his research papers are brought out in the four volumes of *Studies in Indology* (1960-66), *Literary and Historical Studies in Indology* (1975) as well as *Saṁśodhan Muktāvalī* (in Marathi, 1954).

At the age of 25, he translated *Advaitabrahmasiddhi* of Maṇḍanamiśra into English. He received Jhala Vedānta Prize for this excellent work. He wrote a dissertation entitled *Relations between Dharmasūtras and the metrical Smṛtis and the Evolutions Hindu Law as Seen in Them'*. He was given Vishvanath Mandlik Gold Medal and a Prize by University of Bombay for this work. He was awarded the title of MM in 1941 and was also honoured by two of the Presidents of Independent India, Rajendra Prasad and Radhakrishnan. He served as President of Indian Association of Numismatics (1951), AIOC (1956) and Indian History Congress (1961). A Fel. Vol. in his honour was released by the President of India, Sarvepalli Radhakrishnan in 1965. He was conferred with *Padmabhūṣaṇa* in 1975.[96]

64. Raghunath Damodar Karmarkar (1893-1965)

Raghunath Damodar Karmarkar is one of the modern *bhāṣyakāras* who devoted their whole life for a wider outreach of the corpus of Sanskrit by the way of providing lucid and elegant translations with critical notes and commentaries. He was born on 28th August 1893. A brilliant student throughout, he was awarded two fellowships for further studies after Matriculating in 1909. After graduation also he received Bhau Dazi Prize and Purushottam Das Fellowsip for his PG studies. He was awarded V.N. Mandalik Gold Medal for securing highest rank in M.A. (Sanskrit) in 1916. The same year he joined the New Poona College (now Sir Purushottam Bhau College). Subsequently, he served as Principal of this college from 1933 to 1945.

Karmarkar was a senior member of Mumbai University. He also worked as the Director of PG and Research department of BORI, from 10th March 1951 to 31st March 1959 and as the Registrar of Vedaśāstrottejaka Sabhā for four years. He was editor of ABORI for some time and also the President of philosophy and Religion section of the AIOC. His dissertations on authors like Kālidāsa and Bāṇa as well as his editions of Sanskrit texts, *viz. Śrībhāṣya,* all the seven works of Kālidāsa*, Mṛchchkaṭika, Nāgānanda, Mālatīmādhava, Mudrārākṣasa, Kādamabarī Subhāṣitāvaliḥ* have been invaluable source of knowledge about the corpus of Sanskrit literature. He also edited and compiled many texts books. His detailed introductions and notes for these texts

96 Facts are based on the account given in : V.V. Mirashi Felicitation Vol., ed. G.T. Deshpande *et al.*, 1965

were very helpful for the learners as well as the scholars. His profound scholarship and analytical acumen is evidenced by his earned papers published in journals like ABORI. Karmarkar passed away on 28th November, 1965.

65. Purushottam Vishwanath Bapat (1894-1991)

Purushottam Vishwanath Bapat was born on 12th June, 1894 at Sangli in Maharastra. He received his primary education at Paithan and Nanded and joined the New English School run by the DES. He was then admitted to Fergusson College at Pune. Dharmanand Kosambi was his guru here. He offered Pali as a Principal subject for PG studies. Bapat obtained Masters degree in Pali from Bombay University in 1919. He secured Ph.D. Degree from Harvard University and also learnt Tibetan and Chinese at Harvard. He returned to Pune in 1932 and continued teaching Pali in Fergusson College. In 1945 he went to Shantiniketan at the invitation of Vishvabharati University and worked in a research project in Chinese Buddhism. He completed the English translation of *Arthapadasūtra* and made studies on Chinese version of *Samantapasādikā.* He stayed at Vishvabharati till 1948. In 1953, he was deputed by the ICCR on a study tour of SE Asian countries. He studied the status of Buddhim in these countries.

He was commissioned by the Government of India as a Chief Editor for the Volume '2500 Years of Buddhism'. This volume was brought out in 1956. He visited China as a leader of cultural mission under the auspices of Indo-Chinese Friendship Association. During 1965-66 he worked on a UGC project to translate Chinese version of *Samantapasādikā*. He also edited the first chapter of *Pravrajyāvastu* of *Vinayasūtra* by Guṇabhadra, supplementing the missing portion of the text from its Tibetan version.

He was elected General President of 27th Session of the AIOC held at Kurukshetra in 1974.

66. Giridharlal Shastri (1894-1985)

Giridharlal Shastri is known as *Medapāṭamaṇḍana* – the Jewel of the land of Mewar. He has made valuable contribution to modern Sanskrit literature by his writings which include – *Ātmacaritam, Kṛṣṇacaritam, Gītāmṛtam, Rāmakāvyam* and *Abhinavakāvyaprakāśaḥ*.

He was born in Ameta Brahmin Community on Sunday 2nd April, 1894 (VS 1950 Caitra Kṛṣṇa 11) in the village Godhūlikā (Gadoli) near Mewali. His ancestors

were adept in traditional Sanskrit learning. They moved to Mewar around 14th century. His father pundit Govardhan taught him astrology at home and took him to Udaipur for schooling.

Giridharlal was married at the age of Seventeen in the year 1911 with eleven years old Ramadevi (Dhapu Bai). He had two sons and one daughter from this marriage. The life however did not turn out to be a bed of roses for him. His wife fell a victim to epilepsy only after nine months of marriage. She suffered from this disease for six consecutive years. These days of his wife's affliction were very painful for Giridharlal. He has described the trauma and sufferings of his life in his *Ātmacaritam*. During that period his younger brother Yamunavallabh served his sister-in-law with utmost patience and care. Giridharlal was separated for ever from his father, mother, younger brother and sister – in an unripe age and also he had to shoulder the responsibilities of looking after an epileptic wife, two brothers, two sisters and his three children, but he bore the tragic events with utmost patience. Even thereafter he bore the pain of the death of his wife and a son.

However, neither the early marriage nor these tragedies one after the other could deter him from pursuing his studies. He got through Prathamā examination for Part I from Kashi and immediately after that was appointed teacher in a school in 1914 on a monthly salary of 20 rupees. He took Prathama Part II and the Madhyama examinations while teaching. In 1923 he was appointed in Bhoopal Nobles School in Udaipur. He taught with utmost devotion till 1928. In 1926 he had passed Shastri examination. A man of self esteem he could not tolerate the humiliating treatment from the management and resigned from Bhoopal Nobles School. He joined Maharana Sanskrit College, Udaipur as a teacher of *Vyākaraṇa*. Here also he went through a lot of mental agony due to petty local politics, and after five years resigned from this job too. He then joined Rajasthan Government Education department and worked as a teacher in various schools at Udaipur.

Giridharlal Shastri passed away on 22nd November, 1985.

He was a man of simple living, always clad in white-coloured plain clothes and adorned with a turban. By temperament, he was full of compassion, sympathetic and considerate towards others. Dignified and endowed with a powerful personality, he also was an embodiment of erudition.

Giridharlal Shastri had acquired fair knowledge of Hindi, Sanskrit, Urdu, Persian, Prakrit, Bangla etc. and combined his scholarship with creative talent. Besides writing original books in Hindi and Sanskrit, he had translated from Sanskrit and Persian into Mewari. He was at home in *Karmakāṇḍa* (rituals) and *Jyotiṣa*. He had also a commendable knowledge of the *Purāṇas*. He was a successful translator and an

original writer. His scholarship was commended not only in Mewar, but also greatly in Rajasthan.

Shastri attempted to synthesize tradition with modernity and adopted new subjects and themes for his works in Sanskrit. This is testified from his book entitled *Bhāṣāvijnānasya Rūparekhā* a treatise on linguistics in Sanskrit. He has discussed linguistic theories in Vedas, *Brāhmaṇas, Āraṇyakas*, *Upaniṣads*, *Śikṣā* texts and *Prātiśākhyas* in this work. Another work *Pāṇinīyapraveśikā* establishes him as an authority on *Vyākaraṇa*. Besides this, he was also an original poet. He composed *Citrakūṭacaritam* an epic, and *Ātmacaritam*, an autobiographical composition. *Kṛṣṇacaritam* proves him to be in the category of great poets. He produced interpretative and analogous versions of Sanskrit books in Mewari language.

He was a versatile man. He had developed liaison with freedom fighters and rendered valuable service to the people of his community and worked for the emancipation of women also. In 1940 he established a school named Adarsh Vidya Mandir in Udaipur. He also founded a Research Institute at Bhilwara.

He was awarded *Hārīta Ṛṣi Puraskār* in 1980 by Maharana Mewar Foundation, Udaipur for excellent work in the field of religious books, scriptures and culture. In 1984, he received the Māgha Puraskar of Rajasthan Sanskrit Sahitya Academy, Jaipur for his *Śrīkṛṣṇacaritam*.

67. Siddheshwar Shastri Vishnu Chitrav (1894-1984)

Siddheshwar Shastri Vishnu Chitrav is known as a versatile author of the first and most comprehensive biographical dictionary in Marathi. He was born on 1.02.1894 at Pashan near Pune in Dhadphale family. He lost his parents in plague epidemics, and was adopted by the Chitravs in Pune. Right from the childhood days, he had to struggle very hard and lived in dire circumstances for long. He could not attend a school and learnt *Vyākaraṇa* at Pune Vedapathashala with MM Vasudev Shastri Abhyankar. A turning point in his life came with an opportunity to work with Dr. Shridhar Vyankatesh Ketkar, the famous author of Marathi *Jñānakośa*. He learnt the techniques of modern methods of lexicography and critical study with him.

He started his career as a teacher in Jain School, and subsequently taught at Saraswati Mandir Night School and Bharat High school. He also worked as Shastri in Sanskrit Dictionary Project of the Deccan College. He prepared two indices as a part of his work in this project – word index of Patañjāli's *Mahābhāṣya* in collaboration with MM Shridhar Shastri Pathak, which has been published by the BORI. It contains double

references including *adhyāya, pāda, sūtra* as well as volume, page and line from the edition of *Mahābhāṣya* by Keilhorn. Second index was that of *Aṣṭādhyāyi's sūtrapāṭha*. It was also published by the BORI in 1935. It is one of the most comprehensive indices on Pāṇini including *sūtras, vārtikas, dhātupāṭha, gaṇapāṭha, liṅgānuśāsana, phiṭsūtras* and *Śākaṭāyana.*

The bibliographical dictionary (*Caritakośa*) prepared by him covers the period from *Ṛgveda* to 1946 CE. This is first reference work of its kind in Indian liiterature. Shastri consulted all possible original sources from Sanskrit including inscriptional literature. It is divided into three parts – *Prācīnacaritakośa* – covering the period from Vedas to Candragupta Maurya; *Madhyayugīnacaritakośa* coverings the time span from Maurya period (320 BCE) to Peshavai period (1818 CE) and *Arvācīnacaritakośa* pertaining to the period from 1918 CE to 1945 CE. These three volumes cover two thousand two hundred pages and nineteen thousand biographies. Chitrav Shastri himself translated the *Prācnacaritakośa* into Hindi. Datto Vaman Potdar calls this monumental work by Chitrav Shastri 'as a permanent monument of his industry, perseverance, critical insight and deep scholarship' (Dalai: 219). After completing this gigantic task, Chitrav Shastri also authored *Prācīna Bhāratīya Sthalakośa* – the encyclopaedia of Indian cultural geography. With an extensive introduction giving critical insights into the geographical locales of India, Shastri here discusses each place in detail providing authentic sources for reference. This dictionary is supplemented by charts and pictorial depictions. His translation of *Atharvaveda* in Marathi, beginning from the tenth chapter is also a note worthy contribution.

Chaitrav Shastri was a good orator and he created awareness amongst the masses about Indian culture and religion by delivering public lectures. He also founded *Dharmagranthamālā* which included religious texts and *stotras* to cater to the religious activities by the public.[97]

68. Umesh Mishra (1895-1967)

Umesh Mishra was born on 18th November, 1895 at the village Gajhara in Madhubani (Bihar). His father, MM Jayadev Mishra has been a towering scholar of *Vyakaraṇa* and *Nyāya*. His works *Jayavijaya* and *Śāstrārtharatnāvalī* are landmarks in the Śāstric writings. Umesh Mishra matriculated from Bengali Tola High School in 1914 and passed the Intermediete examination from Central Hindu College securing highest marks. After graduating from the same college in 1920, he joined BHU for M.A. in

97 Facts are based on the account given in: Article of Mandakini Kijawadekar in Dalai: 213-20

Sanskrit with specialization in *Darśana*. He passed M.A. in Sanskrit secuting the first rank. He has been studying Indian Philsophy with MM Gopinath Kaviraj as the advice of Sir Ganganath Jha. He held Kaviraj ji in high regard. MM Vamacharan Bhattacharya and MM Phanibhusahn Takrvagish were his other gurus at Kashi. He also passed Kāvyatīrtha of Bengal Sanskrit Association, in 1923 he joined Allahabad University as Professor of Philsophy. He earned the degree of D. Litt. from this university on his thesis on *the Concept of Matter in Nyāya-vaiśeṣika*. He became the second scholar to get this highest research degree of Allahabad University; Ganganath Jha being the first.

The Government of India conferred upon him the title of MM in 1943. He served the Mithila Research Institute as its Founder Director from 1952. He also became the first Vice Chancellor of KSVV. He has been the founder President of Central Sanskrit Research Institute, Sir Ganganath Jha Campus and All India Maithili Sahitya Samiti, Allahabad.

Umesh Mishra creted enormous literature in Englsih, Maithili, Hindi and Sanskrit. *History of Indian Philsophy* (three volumes), *Bhāratīya Tarkaśāstra kī Rūparekhā, Saṁkhya Yoga Darśana, Bharatīya Darśana* are some of his well known works. He enriched Maithili literature by his original works like *Upākhyānamālā* (six parts), *Kālavicāra* etc.[98]

69. Charudev Shastri (1896-1987)

Charudev Shastri is remembered as one of the most accompalished *vaiyākaraṇas* of modern times. He is also called as 'Abhinava Pāṇini' for his extra-ordinary command over the grammatical systems of Sanskrit.

Charudev Shastri was born on 8.5.1896 in Ahiyāpur village of Hoshiyarpur District. The members of his family had very little schooling. He was educated at Jalandhar and Lahore. He passed his M.A. in Sanskrit from D.A.V. College Lahore with distinctions. He has been teaching in the same college. After the partition, this college was shifted to Ambala. Charudev also shifted there, and served this institution till 1951. After his retirement he moved to Delhi.

Vyākaraṇacandrodaya by him is one of the most voluminous works in the field of Sanskrit grammar. *Upasargārthacandrikā* and *Vāgvyavahārādarśah* are his other works,. He had published the *Brahmakāṇda* and a portion of the second *kāṇda* of *Vākyapadīyaṁ* with *tippaṇa* of Vṛṣabhadeva and his own commentary in 1934. *Vyākaraṇacandrodaya* is his magnum opus. With his indefatigable energy and

98 Facts are based on the account as given in Mishra Panchanana: 2015.

penchant for hard work, he was able to complete this voluminous treatise at the age of 77 years.

Charudev Shastri initiated studies in *Vyākaraṇa* for the new age. His work became precursor of the monumental works done by Subrahmanya Ayyar and others in the field of philosophy of gramamar. He had a subtle understanding of the nuances of Sanskrit language and correct grammatical usages. *Vāgvyavahārādarśah* by him leads to an understanding of grammatical categories in Sanskrit for practical purpose. He also wrote a biography of Gandhi in elegant Sanskrit prose.

Even in his eighties, Charudev Shastri used to read and write around 12-12 hours daily.[99]

70. K.A. Subrahmanya Iyer (1896-1980)

K.A. Subrahmanya Iyer was born on 7.9.1896 in the Agrahāra Brahmin family in Palghat district of Kerala. His ancestors moved from Tanjore to Palghat on the invitation of the rulers of Kerala. The name Subrahmanya was given owing to the tradition of worship for Kārtikeya in the family. His father Anantram was a man of religious nature. He was a member of Theosophical Society of Adyar. The maternal grand father of Subrahmanya Iyer, Shri Raghunath Bhatt, was a great scholar of Sanskrit. It was with him that Subrahmanya spent his childhood and was initiated to the study Sanskrit and Philosophical literature by his discourses.

Subrahmanya Iyer received his primary education at Palghat and higher education at Calicut. Having passed Inter examination in 1914 he went to France for pursuing higher studies in the area of Oriental learning. He learned French there and also visited Holland, Belgium, Germany and Austria. He spent one month in Italy. After his return to Paris from Italy, he met Prof. Sylvan Levie and started studying *Śatapathabrāhmaṇa* with Mrs. William Grabowska. He was awarded diploma of Sanskrit studies by the University of Paris in 1917.

At Paris he learnt Indology from Sylvain Levi and Alfred Fouler, linguistics from Antoine Meille, and philosophy from Lalalande, and Dubois. Barnett, Rys Davids and Louis de la vallie Pusie were also his teachers. Raymond van Marle, a Dutch and expert in European Paintings has been a friend of his father and he became instrumental in sending him to Paris. Iyer also learnt history of European painting from him. From Paris, he toured Belgium, Holland, Germany, Switzerland, Austria and Italy.

99 Facts are based on the account given in Charudev Shastri Fel. Vol.

After this, he moved to England and joined the University of Edinburgh. At that time Dr. A.B. Keith was the head, department of Sanskrit in this University. He was very happy to receive a talented young scholar like Subrahmanya Iyer. As there was no honours class in M.A. in University at Edinburgh, he came to London and under the supervision of Prof. L.D. Barnett; and joined the department of post-graduate studies in Sanskrit there. After his M.A. degree in Sanskrit from London University he served as Lecturer in the school of Oriental Studies in that university for one year.

After returning to India, Subrahmanya Iyer was appointed as Reader in Sanskrit department of Lucknow University on 18.7.1921. He also became the founder head of this department. For sometime he also served as head in Hindi department of this University. He was promoted to the post of Professor in 1948 and retired from the services of Lucknow University in 1957. Immediately after his retirement he was appointed as the Vice Chancellor of this University. Under his leadership Sanskrit studies prospered at the University of Lucknow and a Board of Oriental Learning was established.

After completion of his term as Vice Chancellor at Lucknow in 1960, he also served as the Vice Chancellor of Sanskrit University at Varanasi.

Prof. Iyer worked on Bhartṛhari's *Vākyapadīyam* and published eight volumes of the text with commentaries of Helārāja and Puṇyarāja with English translation and notes. He also edited *Sphoṭasiddhi* of Maṇḍanamiśra. He was honoured by the President of India for his valuable services to the cause of Sanskrit in 1974. Government of Uttar Pradesh also honoured him as a Special scholar of Sanskrit in 1976. He died on 31.3.1980.

Prof. Iyer is held as one of the greatest authorities on Bhartṛhari's *Vākyapadīyam*. His pioneer studies in this area created an era in which Bhartṛhari has occupied a pivotal position.[100]

71. Deokrisha Keshav Pundit (1896-1968)

Deokrishna Keshav Pandit is also known as Anna Shastri. He is known for his valuable contribution to the study of *Dharmaśāstra* by creating an encyclopedic text *Dharmādarśaḥ.* Published in 1950, this work was reviewed by R.N. Dandekar, an extra ordinary scholar of our times.

Born on 29th February 1896 in the village Muller of Nasik District. in Maharashtra, Deokrishna Keshav Pandit lost his father when he was just five years of age. As there

100 Fact are based on the article pub. in *Ajasrā*, Sanskrit Journal, VI. 3-4

was no educational institution in his village, he moved out at the age of nine and reached Indore, where he received some primary education in Sanskrit. Thereafter he proceeded to Kashi and earned the degrees of *Vyākaraṇācārya*, *Nyāyatīrtha* and *Kāvyatīrtha* from there. He returned to Maharashtra in 1920. He worked at a private pathshala in Prakashe, a town in west Khandesh. In 1926, he moved to Tahode where he was patronized by Satoji Maharaj. Santoji not only provided a residence to him, he also donated grants for publication of his *Dharmādarśa.* Deokrishna Keshav Pandit worked for Sanatana Dharma Sabha and toured the country for a social and religious cause. In 1940 he got a job in the High School of Tahode. He retired from this school in 1958. After that he has been living at Badodara and Pune. He passed away on 4th November 1968 at Pune.

Deokrishna Keshav Pandit propagated the philosophy of *Vedānta* with a missionary zeal. He also worked for the emancipation of lower strata of Hindu society. In *Dharmādarśa* Deokrishna Keshav Pandit not only presented the essence of the concepts and practices of Hindu Dharma as per the *Smṛti* texts, he also drew comparative lines to adjust them in contrast to the modern concepts of Socialism, communism and fascism. He brought out the relevance of the precepts of the ancients as given in the *śāstras* and proved that the principles of social organization under Hinduism are based on a scientific philosophy.

Deokrishna Keshav Pandit also wrote a tract in Marathi titled *Suprajājananaśāstra.* This work deals with the topics related to Eugenics – studies in the science of progeny, producing good children and ways to nourish and develop them into good citizens. He wrote the history of the family of Paṇḍitas which is included in his *Dharmādarśa*.

72. K.S. Ramaswami Sastri Śiromaṇi (1896-1977)

Ramaswami Sastri Siromani was born on 1.1.1896. He was the third child of Brahacharanam Seshadri, a resident of Koochur in Thanjavur District of Tamilnadu. Brahacharanam Seshadri served as village priest. Ramaswami showed signs of exceptional brilliance in his early boyhood and was admitted in an English medium school near the village. Soon, he acquired good command over Sanskrit and English languages. After the untimely demise of his father when he was just ten, Yogamba, his mother shouldered the burden of the raising her children. Ramaswami's life became a tale of woos owing to financial difficulties. He left the English medium school, joined the pathashala where no fees were required. He also started performing pooja and other rites in the village to support the impoverished family. Sanskrit College at Tiruvadi

granted his scholarship where he was admitted to *Śiromaṇi* course (Equivalent of Master's degree in Sanskrit) in the year 1910 and studied *Nyāya* and *Mīmāṁsā*. Kuppu Swami Sastri joined this institution the same year and seeing immense potential in Ramaswami, he took a liking for the boy who was struggling hard against orphanage and poverty. Ramaswami, during his entire tenure as a student of Sanskrit College at Tiruvadi, stayed in the house of his guru, rendered service to him which included working as an assistant in his academic pursuits as well as extending a helping hand in his daily chores of the house. Kuppu Swami would be teaching *Śāstras*, especially the *Mīmāṁsā*-system, to Ramaswami, for hours during days and nights. Kuppu Swami initiated him into the comparative study of Bhāṭṭa and Prabhākara schools of *Mīmāṁsā*. Ramaswami also learnt *Mīmāṁsā* from Chinna Swami who was also a teacher in Sanskrit College at Tiruvadi at that time.

Ramaswami used to sit under street lamps for his study at night. At the age of 19, he acquired the degree of *Śiromaṇi* in *Nyāya* and *Mīmāṁsā*, and took up the job of a teacher in Kallidaikurchi of Tamilnādu. He was married to Minakshi in 1915, and settled at Kallidaikurchi with his wife. He joined the Library of Government Oriental Manuscript Library to work at Triplicane, Madras for two years (1917-19). Having lost four sons in their infancy along with his sister, Ramaswami sank into depression and thereafter left his comfortable job at Madras. He arrived at Kanchi with his wife. Maha Periyavar Chandrasekhara Swamigal wanted to avail his services as a teacher of *Mīmāṁsā*. Maha Periyavar Chandrasekhara Swamigal was very much impressed by Ramaswami's acquisitions.It was at Kanchi that the couple were blessed with Shankari, their fifth child. He came into close contact with Maha Periyavar.

Meanwhile V.T. Krishmachari, who served as an adviser of Maharaja Sayaji Rao Gaekwar at Baroda met him. He moved to Baroda in 1921 to work in the Sanskrit section at the central Library at Baroda. As the Śrauta Pundit in this library, he assisted Binaytosh Bhattacharya (the son of Har Prasad Sastri) in preparing the catalogue of manuscripts. Ramaswami's hard work at this institution resulted in the Publication of the first Vol. of the prestigious GOS, which was the catalogue of manuscripts. It was here that he had the privilege of meeting M.R. Kavi, who was preparing the critical edition of *Nāṭyaśāstra* with *Abhinavabhāratī*. Maharaja founded the ORI of Baroda in 1927 and Ramaswami, along with other staff working with the Sanskrit section at the Central library were transferred to ORI. He also did teaching at the newly founded Institute.

Meanwhile his wife Minakshi died after giving birth to his sixth child. In the state of utter dejection and making efforts to raise two children alone, Ramaswami was persuaded by D.T. Tathachari, his colleague at the ORI to marry Kamakshi, a

young girl of 15 from Tanjore. Their marriage was solemnized in 1930 and Kamakshi was renamed as Janakidevi. She was devoted to both her step children. However, the younger daughter died due to illness. Next year, the newly married couple were blessed with a son in 1931 and three daughters and four more sons subsequently.

His family members organized *śatābhiṣekaṁ* when he attained the age of 80. He breathed his last on 20th Sept., 1977. Critical editions of *Kāvyamīmāṁsā*, *Nyāyaratnamāla*, as well as parts of *Nāṭyaśāstra* and *Vālmīkirāmāyaṇa* are his noteworthy publications. He also served at VVRI, Hoshiarpur for critical editions of *Ṛgveda* and othe *saṁhitās*, as well as SLBSRSV, Delhi.

73. Tryambaka Bhandarkar (1897-1975)

Tryambaka Bhandarkar was born on 1st of March, 1897 in a small village named Toraṇa in the District. Chandrapur of Maharashtra. He was the second son of Ātmārāma and Vajrābāī. In his autobiography *Ātmacaritam,* Tryambaka Bhandarkar has described the life of hardships and impoverishment that his village folk were leading. There was no market and no school. His family depended on agriculture. Once a week they would go to Brahmapur, a small township at the distance of three *krośas* (approx. 6 to 7 kilometers) for purchase of necessary goods from the market there. The thread ceremony for boy Tryambaka was done when he reached the age of five and it was during this time that he had a vision of two divine beings who disappeared before him in the sky. Later on, Tryambaka Bhandarkar on the basis of the photographs he saw at Kashi, identified these persons as Ramakrishn Paramahamsa and Vivekanand. Inspired by them, he went to the village Padmapur on the bank of river Banganga, and learnt Rudrāṣṭādhyāyī from the Gurus in the pathashala there. Unfortunately his father expired when he had passed five classes in this pathashala and Tryambaka Bhandarkar then moved to Brahmapuri with his mother. He was supported by one Anyaji here and Janardan, the son of Anyaji became his friend.

A brilliant student, Tryambaka Bhandarkar was specially adept in mathematics. Right from his childhood, he became involved in National Freedom struggle. At the age of 15, he started a hand written magazine titled 'Bomb' and wrote fiery articles against the foreign rulers. He also founded a library in the Ganesh Temple of Brahmapuri in 1909. He also composed a poem *Gajendramokṣa* in Marathi during this time. For his involvement in national struggle for freedom, he was denied admission in Government institutions for higher education. Tryambaka Bhandarkar during these days took a vow not to put on any foot wear and to give up eating sugar till the country becomes

independent. During these days he developed keen interest in Sanskrit studies and started daily chanting of Gītā.

Tryambaka Bhandarkar was being harassed by Government officers and police. He moved to Hamda where Jayaram Ghuse helped him in his studies. He wrote a poem *Jayarāmastutiḥ* and translated two chapters of *Pañcadaśī.* He came back to Brahmapuri and then with the permission of his mother, being given twenty five rupees by his elder brother he moved to Kashi with an old trunk having two blankets, one jug and one plate all in all. He reached Kāshi in 1914 by rail. He passed Madhyamā in 1916. He sold his golden ear-ring to purchase books. He learnt Sāhitya from Gangadhar Shastri and *Vyākaraṇa* from Nityanand Shastri. He was awarded a scholarship of eight rupees per month for getting marks of distinction in Madhyamā examination, which came to him as a boon in his straightened circumstances. He further got a scholarship of Rs. 16/- p.m. from an institution at Nagpur by entering into a bond that he will serve in the donor institution after finishing his education. Even as a student of Queens college he has been contributing articles in Sanskrit periodicals and had composed one more poem *Pikavilāpaḥ.* Krishna Shastri was his guru in *Jyotiṣa*. After his untimely demise, Tryambaka Bhandarkar used to give all his earning from the practice of astrology to his widow and supported her in this way for four years. He left the college to participate in Gandhi's non- cooperation movement. Finally he passed *Sāhityācārya* examinationIn 1923. Gangadhar Shastri recommended his name for Sanskrit teacher at Vasant Ladies College founded by Annie Besant. His teaching career began, he married to Malati. After marriage he continued his studies and passed the courses of intermediate, B.A. and M.A. He sent his wife Malati for teachers training at Madras. She also took up a teaching job after her return from Madras.

He studied Western logic and history of Greece and Rome in his Intermediate course. In his B.A. he opted for Sanskrit, English literature, Marathi and Indian culture. He also earned *Śāstrī*, *Acārya* and *Sāhityācārya* degrees.

He served as Professor of Sanskrit in Vasant Mahāvidyālaya of Varanasi for thirty six years and after his retirement Mātā Ānandamayī wanted him to teach in her institutions. Consequently, Bhandarkar taught at Mātā Ānandamayī Kanyā Vidyāpīṭha for fourteen years. He was a devoted teacher.

Bhandarkar enjoyed happy household life. His daughter Kādambarī was married to a Medical Practitioner. He was interested in Cooking and used to cook many recipes. He was also adept in sewing and weaving. As an artist he used to prepare portraits of divinities like Dattātreya. He now avoided participation in contemporary political scenario and remained completely devoted to learning. He would even purchase books by selling the ornaments of his wife. Being well versed

in Marathi, Hindi and English, he wrote in three languages. He passed way on 13.04.1975.

Tryambaka Bhandarkar had high regard for Ganganath Jha. In his Ātmacarita he refers to him as a 'guru'. He was specially inspired by Gopinath Kaviraj and Mātā Ānandmayī. A man of progressive ideas, he supported female education.

His oeuvre in Sanskrit comprises of *Vivekānandcaritaṁ (*1972), a *Mahākāvya* in 18 cantos on the life and deeds of Swami Vivekanand); *Ātmacaritaṁ* (autobiobiophy in 775 Anuṣṭup verses), *Pāścatyadarśanam* (1976, an exposition of European philosophy in 1751 verses), *Rāmakṛṣṇagītā* (An exposition of Śrī Ramakrishna's philosophy in 1159 verses), *Vivekānandopadeśadviśatī* (200 verses comprising discourses of Vivekanand), *Kādambarīkathācampūḥ*, *Pratyaksāmudrikam* (maonograph on astronomy , not extent, referred in his autobiography), Tāvo-gītā (modeled on *Śrīmadbhagavadgīyā*, and exposition of Chinese philosophy in 500 verses), *Rāmakṛṣṇopadeśadviśatī* (a resume of Paramahaṁsa Ramakrishna's discourses in two hundred verses), *Vivekānandacaritam* (*Khaṇḍakāvya*), *Pikavilāpaḥ* (elegy), *Jayarāmastutiḥ* (a eulogy to his teacher Jayarāma Ghuse), *Jīvanmuktagītiḥ* (translation of Vivekānand's song *The Song of the Free* in eleven verses), *Svāmivivekānandastutiḥ* (four verses in eulogy to Vivekānanda), Śrīmātā Ānandamayī Vijayate (A eulogy to Mātā Ānandamayī, preserved as a wall positing in the Anadamayi Ashram) *Śrīmuktānandagirirvijayatetarām* (Thirteen *anuṣṭup* verses in praise of Swami Muktānanda). He also composed two poems of the same title *Śrīrāmakṛṣṇastotram* and another *Rāmakṛṣṇastotram* with the same theme.

Gajendramokṣa, a poem by him in Marathi is not available. Three of his works referred by him in his autobiography, namely, a translation of Bhāsa's *Pañcarātra, Rājyaśrī* and *Vāsaśrī* are also not available.[101]

74. Kanti Chandra Pandey (1898-1974)

Kanti Chandra Pandey was born on 31.3.1898 in the village of Mandana near Kanpur. His father Ram Chandra Pandey was great scholar of Sanskrit. He was a teacher in Vedic Pathshala at Kanpur. Kanti Chandra Pandey learned Sanskrit in his childhood from his father. After that he passed *Prathamā* examination from Government Sanskrit College, Varanasi in 1911 and second examination in *Vyākaraṇa* in 1914. Subsequently, he passed B.A. and M.A. examinations from Punjab University in 1922 and 1924 and was awarded the degree of Master of Oriental Learning also. He joined the University

101 Facts are based on the account given in: *Tryambaka-Bhaṇḍārakarasya Saṁskṛtasāhitye Yogadānaṁ,* Thesis submitted by Bhagawan Datt for Ph.D. degree of RSkS, 2003

of Lucknow in 1928 and started research work under the supervision of illustrious Professor K.A.S. Iyer. He was awarded Ph.D. degree on his thesis on '*Abhinavgupta: A Historical and Philosophical Study*' in 1932. He was highly acclaimed for his research and Banerjee Award was given to him for his thesis. The thesis was published in 1936 with a foreword by Dr. Ganganath Jha.

Kanti Chandra Pandey was awarded the degree of D.Litt. in 1948 for his work of Comparative aesthetics. His D.Litt thesis was also given the Banerjee Award. Dr. Pandey made intensive surveys of manuscripts throughout the country and visited several libraries from Kashmir to Kerala.

He was appointed as Lecturer in the department of Sanskrit of Lucknow University and contributed to the growth of the department by his scholarship and excellent teaching. He also directed a number of performances in Sanskrit plays. During the Silver Jubilee celebration of Lucknow University, *Mudrārākṣasa* of Viśākhadatta was performed under his direction. Prof. Louis Renou was sitting in the audience when the show was going on. He was deeply impressed by the performance. Prof. Pandey worked as the Joint Secretary of All India Oriental Conference held at Lucknow in 1951. As a teacher, he had great affection for his students. He retired from the University service in 1958. He was highly acclaimed for his studies in Indian aesthetics and was invited to participate in the International Conference on aesthetics held at Amsterdem in Holland in 1964. He not only represented India in this conference, he was also invited for delivering lectures in England, France, Germany, Sweden, Bulgaria and Hungary and came into contact with renowned Sanskrit scholars of these countries. He was invited as an expert in the International Committee on Aesthetics held in Netherland in 1966. Subsequently he was given an assignment to write a book on Indian aesthetics in 1968. He went abroad for the third time to participate in the sixth International Conference on Aesthetics. In the same year he established Abhinavgupta Institute of Aesthetics and Śaiva Philosophy in the University of Lucknow and donated a sum of Rs. 25000/- to this institute. During this year he also delivered lectures in other countries on aesthetics. Dr. Pandey left this world on 24th July, 1974.

His contribution to the study of Indian aesthetics and Śaiva philosophy is evinced by several volumes authored by him. In fact, it was through his efforts that studies in Indian aesthetics received a new focus and also, Abhinavagupta as a philosopher and great aesthetician was duly recognized.[102]

102 Facts are based on the article in Hindi by Dr. Matridatta Trivedi published in Vaṅmayī, Journal of Sanskrit Department of Lucknow University, Vol. VII-IX, 1999-2001.

75. Babu Ram Saxena (1898-1988)

Babu Ram Saxena was born on 14th May, 1898 at Mahevāganja in Lakhimpur Kheri District (U.P.). Puttulal Zamindar, his father originally beloned to Nepal. He was a businessman and treaded in catechu. His mother was Bunni Bai. He was admitted to the village school in 1903 and passed his Matriculation in 1914 from there with highest marks. In 1916, he passed Intermediate Exam from Evening Christian College of Allahabad in first division securing fourth rank in merit. He passed B.A. from Muir Central College of Allahabad in 1918, and stood first in order of Merit in M.A. Sanskrit with first class of Allahabad University in 1920. Under the instructions of Sir Ganganath Jha, he moved to Varanasi in October 1920 for research and worked on *Alaṅkāra* under the guidance of Prof. Anand Shankar Dhruv in BHU. He also came into contact with MM. Gopinath Kaviraj, Ramavtar Sharma and Damodar Lal Goswami here. He worked for D.Litt. on the Evolution of Avadhī language under the supervision of Dr. Turner during 1929-1930 at school of Oriental and African Studies, London University. He was married to Shyama Devi, daughter of Govind Prasad Varma, resident of Narsinghgarh (M.P.) and sister of well-known Hindi poet, Mahadevi Verma. He had eight issues one son and seven daughters.

Babu Ram Saxena joined the department of Sanskrit, Allahabad University as lecturer on 18.06.1922. He was promoted to the post of Reader on 18.3.1933 and Professor on 21.07.1950 in the same department. He also served as Hon. Principal at K.P. College, Allahabad, from 1947 to 1952. He retired from Allahabad Univ on 30.09.1956 and next day, joined the department of linguistics at Saugar University on 1.10.1956 as Professor and head. He joined the Commission of Scientific and Technical Vocabulary under the Governmentof India and shifted to Delhi on 15.11.1961. He was with this commission from 1961 to 1964.

Saxena joined Ravishankar Univ Raipur as its founder Vice Chancellor on 1.6.1964, and also served as the Hon. Vice Chancellor of Allahabad Univ in 1970.

He has been the President of the Linguistic Society of India and was also one of its founder members. He was nominated a member of Rajbhasha Ayoga by the President of India in 1955. He also served on many commissions of national importance.

Sāmānya Bhāṣāvijñāna by him became a widely acclaimed text for the Elementary linguistics all over the Universities in Northern India. *Arthavijñāna* (1961) published by Patna University and *Evolution of Avadhi* (Indian Press, Allahabad, 1938) are other important works by him.[103]

103 Facts as stated in Pandey & Gauram: 2018

76. Raghunath Sharma (1899-1989)

Raghunatha Sharma was born on Thursday August 22, 1899, at Chhata, Ballia, U.P., as the younger son of Paṇḍita Kāśīnātha Śāstrī and Subhadrādevī. He received his early education at the village up to grade 2, with some *Laghukaumudī* lessons from a cousin. More serious studies began at the age of 10, at the Gurukula Kangari Haridwar, when Swāmī Śraddhānanda invited his father Pt. Kāśinātha Śāstrī to become the first *ācārya* of the Gurukula. It is here that he studied from him the *Laghukaumudī*, *Siddhāntakaumudī* with *Tattvabodhinī*, *Raghuvaṁśa*, and *Tarkasaṇgraha*, with commentaries *Siddhāntacandrodaya*, *Bhāskarodayā. Subodhinī*, *Nīlakaṇṭhī*, and *Nyāyabodhinī.* He stayed at Haridwar for six years, then moved on to Varanasi with his father.

He continued with his studies of the *śāstras* for a few more years, mostly from his father, and he received his *Vyākaraṇācārya* degree. He then published his summary of the *Vijayā* commentary of Jayadevamiśra on the *Paribhāṣenduśekhara* of Nāgeśa, under the title *Laghujūṭikā* (1926). He then studied *Vyutpattivāda*, *Vedāntasāra* and *Bhāṣya-bhāmatī*, up to *Catuḥsūtrī.* He also received some advanced lessons in *Vedānta* from his father-in-law Paṇḍita Acyuta Tripāthī, a student of MM Shivakumara Shastrī. He studied *Citramīmāṁsā* from his older brother Paṇḍita Harinātha Śāstrī, in addition to testing his preparations on the *Advaitasiddhi* and *Gauḍabrahmānandī* with his father.

His father passed away in 1937. Raghunath Sharma joined the Government Sanskrit College of Varaṇasi as Professor of *Vedānta* in 1940. He was appointed Professor and head of the *Vedānta* department in 1958 when this college became Sanskrit University.

Raghunath Sharma was inspired by Professor K.A.S. Iyer to write a commentary on *Vākyapadīyam* of Bhartṛhari. With hard labor, he competed this monumental task in nearly 25 years.

He retired from SSVV in 1965, and settled in his village (Chhata, Ballia, U.P.). He was appointed honourary Professor for life at the SSVV, was invited to teach and research under some or the other projects.

Publications of Raghunath Sharma include *Citsukhī* (ed. In collaboration with his father), *Vyākaraṇa-Mahābhāṣya* (three parts, edition and study as well as with *Pradīpa* of Kaiyaṭa, and *Udyota* of Nāgeśa, up to *Vidhiprakaraṇa*), *Aṣṭādhyāyī* (III chap. Ed. NSP., 1935-1937), and *Citranibandhāvaliḥ. Ambākartrī* on the *Vākyapadīyam* is his biggest contribution to the study of *Vyākaraṇadarśana*. Till now it remains the only available full-length modern Sanskrit commentary on the *Vākyapadīyam.* This

monumental work on the *Vākyapadīyam* was published during 1963-1996) by SSVV in eight parts, the first five covering the original text with his commentary, and the providing details of variations in the text. A collection of his lectures was also published around this time under the title, *Vyākaraṇadarśanabinduḥ*. He also edited and published the other available commentaries. Sharma cites references from *Upaniṣads, Bhagavadgītā, Purāṇas* and *Vyākaraṇamahābhāṣya* of Patañjali to substantiate his points. He disagrees with Helārāja on some issues.

His last work is *Dharmapada-Vyākhyānam*, a commentary on the *Dhammapada*. It was published posthumously by his son Narendranath Pandey with detailed Introduction and Hindi translation of the commentary by his father. in 2001.

During the last days of his life, Raghunath Sharma was writing *Vārttikapratyākhyānam* (Refutation of *Vārttikas* of Kātyāyana). He completed this work, but it remains unpublished and has been lost.

Besides these śāstric works, Raghunath Sharma authored many *stotras* and *kāvyas*, viz. – *Stotravallarī*, *Sūryastava*, *Aparājitāśatakam, Karūṇāśatakam, Santatistava* (1200 *ślokas*), *Parvatīpariṇayam* (based on *Kumarasambhavam* of Kālidāsa). Many of his poetic creations like *Lakṣmīstava*, *Vāyustava* and *Śītalāśatakam* are unpublished. He was also composing an anthology of devotional verses based on the *Śrīmadbhāgavatam,* which he could not complete.

Some of the most illustrious pundits of Kashi, like Ramaprasada Tripathi, Devasvaroop Mishra, and Ramashankar Bhattacharya have been his students.

Raghunath Sharma was the recipient of Kālidāsa award, and award for distinguished service to Sanskrit (both from the U.P. Govt.), *Saṁskṛta-Bhāratī* award, *Padmashrī* (1986), Certificate of Merit from the President of India. He was also honoured with *Sāhitya-Vācaspati* of Hindi Sahitya Sammelan Prayaga and *Vidyāvācaspati* of the SSVV. D.Litt. Honaris Causa was given to him by BHU on the occasion of the World Sanskrit Conference in 1982.

He passed away on June 29, 1989, on his 91st birthday. As per accounts given by his illustrious son, R.S. Sharma he breathed his last on 'the same thursday, the same *tithi*, i.e. *'date*', under the same constellation (*Kṛttikā*) he was born. On this day he conducted elaborate *Vardhāpana* -worships in the morning, distributed fruits and sweets to folks who came to celebrate the birthday.'[104]

104 Based on the article published by R.S. Sharma in Tripathi R., 2012: Delhi: Kalpataru.

77. Rajeshwar Shastri Dravid (1899-1979)

Rajeshwar Shastri is known as one of the most outstanding *Naiyātikas* of Kashi. He was born in 1899 in Kashi. His father, Lakshman Shastri Dravid has been one of the most renowned pundits if Kashi.

He studied with Vamacharan Bhattacharya and had been teaching at Sāṅgaveda Vidyālaya established by his esteemed father Lakshman Shastri Dravid. He had also been writing commentaries on ancient texts. He was initiated into the study of Ancient Indian Polity by M.S. Ane, then Governor of Bihar, who visited his Vidyālaya in 1914. Later Surati Narayan Tripathi, Vice Chancellor of SSU prevailed upon him to join SSVV as the head of the Rājanītīśāstra department.

His publications include *Sāṅkhyakārikā*, *Nepālamāhātmya* (in collaboration with Kedar Nath Sharma), *Śāstrārthavicārapaddhatiḥ* (original work in Sanskrit on *Vādaśāstra*), *Bhāratīyarājanītiprakāśah* (original work in Sanskrti on Poliical science), and *Ṛṣikalpanyāsaḥ* (ed.).

Rajeshwar Shastri was honoured with Padmabhūṣaṇa Award by the Governmentof India in 1960.

Raja Ram Shukla, a veteran *Naiyāyika* of Kashi has authored a dissertation entitled *Paṇḍitarājarajeśvaraśāstriṇāṁ ḍarśanikaṁ Avadānaṁ* on his contribution to Indian philosophy.

PART II

Pundits Born in Twentieth Century

Pundits born in the 20th century have been more attentive and responsive to global situations. They also were more concerned with the National struggle for freedom, many of them actively involved in it. We also find a second line of defense emerging amidst them and the pundits of the next generation being better equipped with the knowledge of modern technological advancements, leaning towards modern methods of textual criticism. The old taboos are breaking and rituals are going out of practice. The account of lives and deeds of the following pundits being given in this part will be hopefully illustrative of these issues.

1. Tarkatīrtha Lakshman Shastri Joshi (1901-1994)
2. Surya Narayan Vyas (1902-1976)
3. Vasudev Sharan Agrawal (1904-1967)
4. S.M. Katre (1906-1998)
5. Sadashiv Dash Sharma (1906-)
6. Lakshman Joo (1907-1991)
7. Damodar Dharmanand Kosambi (1907-)
8. V. Raghavan (1908-1979)
9. Gaurinath Shastri (1908-1992)
10. Yudhiṣṭhira Mīmāṁsaka (1909-1994)
11. R. N. Dandekar (1909-2001)
12. Pannalal Jain (1910-2001)
13. Ganesh Tryambak Deshpande (1910-1989)
14. Chintaman Ganesh Kashikar (1910-2003)
15. Ramchandra Mishra (1911-1994)
16. Raja Ram Shastri Gadgil (1912-1986)
17. Indra Chandra Shastri ‘Indra’ (1912-1986)
18. Fateh Singh (1913-2008)

19. Prabhu Dayalu Agnihotri (1913-2005)
20. Govind Keshav Bhat (1914-1989)
21. T.G. Mainkar (1915-1981)
22. M.A. Mehendale (1918-2020)
23. Shridhar Bhaskar Varnekar (1918-2002)
24. Ramji Upadhyaya (1918-2011)
25. Bachchulal Awasthi (1918- 2005)
26. S.D. Joshi (1919-2013)
27. G.B. Palsule (1921-2005)
28. Prem Narayan Dwivedi (1922-2006)
29. Prof. G.C. Pande (1923-2011)
30. Prabhakar Narayan Kawthekar (1923-)
31. Vidya Niwas Mishra (1926-2005)
32. Pullella Sriramachandrudu (1927-2015)
33. N.S. Ramanuj Tatacharya (1928-)
34. Rama Ranjan Mukherjee (1928-2010)
35. Pramod Ganesh Lalye (1928-)
36. Bishvanath Bhattacharya (1930-2019)
37. Vishvanath Mishra (1930-)
38. Satyavrat Shastri (1930-2021)
39. Vishvesh Tirtha (1931-2019)
40. Bhagirath Prasad Shastri 'Vāgīśa' (1934-2022)
41. Jagannath Pathak (1934-2017)
42. Ramchandra Dwivedi (1935-1993)
43. Rewa Prasad Dwivedi (1935-2021)
44. Banañje Govindacharya (1936-2020)
45. Dayanand Bhargava (1937-)
46. Mukund Lath (1937-2020)
47. Krishna Kant Chaturvedi (1937-)
48. Sita Nath Acharya (1939-2021)
49. Saroja Bhate (1942-)
50. Pushpa Dikshit (1942-)
51. Ashok Kalia (1944-2021)

1. Tarkatīrtha Lakshman Shastri Joshi (1901-1994)

Lakshman Shatri Joshi has been one of the most versatile scholars of twentieth century. He was born in 1901 in a small village Pimpalaner in Khandesh of Maharashtra in a very conservative Brahmin family, He rose to pinnacles of intellectual heights, demolishing taboos with a radical approach. At the age of 14 he walked from his village to Wai to be admitted to Prajñā Pathashala – a prestigious institution which was later headed by him. Kevalanand Sarasvatī became his mentor here. With his mastery of Vedas and six systems of Indian philosophy, Kevalanand was an ascetic carrying an aura of austerity and glory of penance with him. Tarkatīrtha attributes the making of his personality and a modern outlook in him to the serene atmosphere of Pajñā Pathashala and its openness for debates and discussions. He studied *Nyāya, Mīmāṁsā, Vedānta, Sāṁkhya* as well as Buddhist philosophy through original sources and also acquainted himself with western Philosophers.

In his writings and lectures, he discusses Materialism as a serious philosophy along with its scientific and logical perspective. He explores the views of Burkley, Hume and other thinkers. He then proceeds to draw lines of comparison with the *Dehātmavāda* (theory of Body as the Soul) of Cārvāka philosophy and Materialism.

The gigantic research project of *Dharmakośa* was initiated by his guru and mentor Kevalnand Sarasvatī. In 1933 Lakshman Shastri Joshi was entrusted with the responsibility of conducting this project. He utilized all available texts of *Dharmaśāstra* including published works and manuscripts for this project, arranged all the relevant passages subject-wise to prepare one of the largest compendiums of encyclopedic nature. *Dharmakśa* is one of the most exhaustive encyclopedic works of Dharmaśāstra.

His publications include *A Critique of Hinduism, Vaidika Saṁskṛtīcā Vikāsa, Rahasyavāda āṇi Sāhitya, Catalogue of Manuscripts at Prajñāpāṭhaśālā, Ānandamīmāṁsā, Mantrabrahmaṇopaniṣad* and *Ādhunika Marāṭhī Sāhityācī Samīkṣā Āṇi Rasasiddhānta.*

Tarkatīrtha revisits Hindu religion and Indian culture in his *A Critique of Hinduism*. He refers to the view of Tailor (Primitive Culture), James Frazer (The *Golden Bough*) Lessing (*The Education of Human Race*, 1780), Herder, Spencer etc. from Ninteenth century and many philosophers of twentieth century as well. He discusses the contribution of Hegel to the philosophy of history (p.3). He discards supernatural as a criteria for the study of religion and establishes reason as principal instrument (p.5). The *Upaniṣads* and various philosophical systems play important role towards critical examination of religious practices. He evaluates religion in social context and shows how various religious notions develop as the social organization grow. His strongly

criticizes Hegel for his adjustment of the inferiority of Hinduism with regard to the concept of God in Christianity. He holds material as the basis of spiritual aspect in religion (*op. cit.*: 15). His views of culture stand in sharp contrasts to G.C. Pandey, who views the history of Indian culture as decline from pristine glory of spiritualism to materialism. Shastri views the growth of culture beginning from instinctive life to the scientific attitude. He discusses the thin boundary lines between the sacred and the profane in religion. His statement on the concept of *svarga* and *naraka* is to be noted here – " The other world is born of futility or weakness of the worldly life" (p. 27) – he says. He analyses the process of creating religious rites and discusses the genesis of religion, its generalized forms and cultivated formulations. He describes *Pūrvamīmāṁsā* as a social science and *Uttaramīmāṁsā* as spiritual science (p. 59) and morality as the essence of both the systems (p. 62). Hinduism to him is loaded with "masses of spurious junk from the Purāṇa" on one hand, and " serene and noble principles of humanity and Universe" on the other (p. 64).

In *Ānandamīmāṁsā* he makes an analysis of the philosophy of *Ānanda* as expounded in the *Upaniṣads* and its social and moral implications. He investigates upon the roots of *Duḥkhavāda* and the way it proved to a bane for the healthy growth of Indian philosophy and had disastrous effects over the social order.

The first volume of his various essays was brought out in 1982 in more than 500 pages. *Vicāraśilpa* is another collection of thirteen essays by him. These two anthologies of his diverse writings bring out the multifaceted personality of Tarkatīrtha Lakshman Shastri. He makes a brilliant analysis of Gandhi's ideologue describing the idealism lying at its core. He writes on *Das Capital* of Marx, Indian Epistemology and various facets of Indian culture.

Tarkatīrtha attempted a brilliant critique of Hindu dharma and philosophy on the basis of Marxist method of analysis and interpretation, emphasizing over the need to create a new social world. He applied the historical perspective in this work.

He was honoured with *Padmabhushan* and *Padmavibhushan*.

2. Surya Narayan Vyas (1902-1976)

Surya Narayan Vyas was born on 2nd March, in 1902 at Ujjain. Narayan Vyas, his father, was a well known astrologer and was revered as a saint and savant in Ujjain. He had been a top ranking astrologer in the country. Students from all corners came to learn from him. His house had become a *gurukula*. He specially trained his eldest son, Surya Narayan and his second son Sankarshana in *Jyotiṣa*. Very soon, Surya Narayan

came to regarded as a master of predictive astrology and was widely acclaimed for his accomplishments. Rulers from different states came to visit him and honoured him.

Surya Narayan Vyas went to Banaras for Sanskrit studies. He came into contact with veterans like Jai Shankar Prasad, Vinod Shankar Vyas, Lala Bhagwan Din, Shiv Pujan Sahai. Rama Shankar Shukla 'Hridaya', Siddha Nath Madhav Agarkar and Gopi Nath Shastri.

He was actively involved in India's struggle for freedom. His house became a shelter for revolutionaries.

Surya Narayan Vyas undertook a number of initiatives in cultural and academic areas. He also came in contact with a number of European Indologists like Hulz, Bühler, Lüders etc. He was the man behind the making of the films like *Samrāṭ Vikramāditya* (with Prathiviraj Kapoor and Ratnamala in the leading roles) and *Kavi Kālidāsa* (with Bharata Bhushan and Nirūpa Rai in lead roles) produced by Vijay Bhatta, who is said to be the grand father of Hindi cinema.

Vyas had a wonderful sense of humour and many a times he creaed sensations culminating into laughter through his writings. He was also a good organzire and created a circle of laureates and pundits at Ujjain. He roamed in the velley of Narmadā to discover the prehistoric remnants of the culture of Malwa.

In fact, Vyas did a yeoman's job by initiating the Kālidāsa Samāroha at Ujjain which soon became a big cultural event assuming global dimensions. Earlier, he had founded Itihāsa-Saṁśodhana-sabhā in 1932 and under the aegis of this *sabhā* he started celebrating Kālidāsa-smṛti-divasa annually. In 1937 he went for a trip to Europe under the invitation of Holkar king. He met several scholars in European countries and some times they asked him whether there is any memorial of Kālidāsa in the city of Ujjain. Vyas was pained by this question and returning home, he devoted his life to create memorial of King Vikramāditya and Kālidāsa at Ujjain. He donated all his life's saving (Rs 3 lakhs) to create Kālidāsa Smṛti Mandir at Ujjain. In fact he gave an identity to the city of Ujjain as a centre of culture. He himself was the living epitome of this culture. He was also held as the livig encyclopedia of the culture of Malwa.

Besides being the founder of several cultural organizations, Vyas also initiated Tepa Sammelan – a convention of humourists.

His career as an author starts from 1916. He started Vikram, Jl. of Ancient Indian history and culture and edited it from 1942 to 1958. Even the number of pages he penned as editorials for this journal goes beyond 2500.

As the President of the third Convention of Hindi Sahitya Sammelan at Indore, he moved a resolution for establishing a university on the name of King Vikramāditya at Ujjain. He worked for creating a public opinion in favour of the establishment

of Vikram University and also became instrumental in the creation of Vikram Kīrti Mandir, Vikram Smṛti Stambha and the publication of voluminous *Vikrama Smṛti Grantha*. Rajendra Prasad, the first President of India held him in high regard and it was because of Pt. Surya Narayan Vyas that he came to inaugurate the first National Kālidāsa Samāroha held at Ujjain.

Politicians thronged at his house. He was unyielding, upright and never compromised with his self respect as well as his consideration for values. He even did not accept the help from M.P. Government when he was on death bed and also in financial crisis.

He was honoured with Padmavibhushan. He returned this civil honour in protest against the ordinance for continuing English as an official language. Vikram University conferred honourary D.Litt. upon him, Sahitya Sammelan Prayag awarded him Sahitya Vachaspati.

Proving the date, time and hour of his predictions with precise exactitude, Vyas passed away on 22nd June 1976 at Ujjain.

Vyas has written poems and articles in Sanskrit. He is known for his research work on Vikramāditya and the date of Kālidāsa. He also authored a number of books related to Sanskrit literature especially Kālidāsa. As a journalist he created public awareness about cultural issues.[105]

V. Venkatachalam makes a judicious assessment of his contribution of academic and cultural life of Ujjain – "He has supplied the motive force and been primarily responsible for multi-pronged movements for re-capturing the glory that was Ujjain and placing Ujjain at the cultural map of renascent India."[106]

3. Vasudev Sharan Agrawal (1904-1967)

V.S. Agrawal was born on 7th August, 1904 at village Kheda district Gaziabad, U.P. His parents being settled at Lucknow, he received elementary education there. He graduated from BHU and received his M.A., Ph.D. and D.Litt. degrees from the department of Ancient Indian history from Lucknow University. He worked on Pāṇiṇi as a source of history under the guidance of Radha Kumud Mukherjee.

Agrawal served as head of Archeological Museums of Mathura, Lucknow, Delhi and BHU (Bharati Kala Bhavan). He played a pivotal role in the establishment of the National Museum at Delhi and Bharati Kala Bhavan at BHU. From 1951 he worked at

105 Facts given here are based on Vyas Rajshekhar: 2008: 8-18; 187-205
106 V.Venkatachalams article in *Punanavā*, 2005, p. 138

Bharati Mahavidyalaya of BHU and headed the department of archaeology and Ancient Indian history there.

An extra-ordinary scholar of Sanskrit, Pali, Prakrit as well as Ancient Indian history and culture, Aggrawal has authored 87 works in Hindi and English. Notable amongst them are – *India As Known to Pāṇini, Pāṇinikālīna Bhāratavarṣa* (Hindi), *Mārkaṇḍeya Purāṇa – Eka Sāmkṛtika Adhyayana, Bhāratasāvitrī, Harṣacarita – Ek Saṁskṛtika Adhyayana, Padmāvat, Meghadūta (Hindi trans. with detailed introduction).* Besides these, *Bhārat kī Ekatā, Kalā aur Saṁskṛti*, *Kalpavṛkṣa* and *Vāgdhārā, Lokakalā-nibandhāvalī* are his collection of essays.

Agrawal is known as a great exponent of Indian cultural traditions, especiay the *Janapadasaṁskṛti* as we as Vedic and Classical Sanskrit literature. He set a model for cultural studies of Sanskrit literature by his *India As Known to Pāṇini* together with its Hindi version. He created bridges across cultural mainstreams and regional cultures, languages and dialects. He unraveled unknown facets of cultural and social life in Ancient India. Aggrawal's interpretations of great classics unfolded the Vedic world view and splendor of spirituality.

4. S.M. Katre (1906-1998)

S.M. Katre was born on 11th April, 1906 at Honavar in Karnatak. He received his elementary education at Ganapati Secondary School at Mangalore. He studied *Aṣṭādhyāyī* with pt. Shrinivasacharya. He was devoted to the study of mathematics as well, and visited Cambridge to pursue higher courses in mathematics. However, circumstances led him to join the School of Oriental Studies at London and continue with his Sanskrit studies. He worked on *Early Buddhist Ballads and their Relation to Older Upaniṣads* for his doctorate degree under the guidance of Prof. William Stead. As a post-graduate student and researcher at the School of Oriental Studies at London, he used to attend seminars on Indo-European and Indo-Aryan by Prof. Turner. He was deeply inspired by Prof. Turner, his wife Rhys Davis and Prof. William Stead. Their Association aroused his interest in lexicography, as Prof. Turner was working on *The Comparative Dictionary of Indo-Aryan* and both Mrs Rhys Davis and Prof. Stead were jointly working on Pali Sanskrit Dictionary.

After his return from England, Katre worked with Suniti Kumar Chatterji and undertook an independent research work on *The Study of Konkani.* After this he moved to Pune and joined Wadia College as Professor of Sanskrit. He also worked in S.P College and Ramnarayan Ruia College at Mumbai. He came in contact with stalwarts

like V.S. Sukthankar, P.K. Gode and other scholars at Pune. He contributed papers to research journals of Calcutta Oriental Society, the ABORI and the JASB. He undertook the publication of two research journals in collaboration with P.K. Gode – *New Indian Antiquary* and *Oriental Literary Digest.* The regular publication of these two journals for a decade went a long way for raising the standards of researches in Indology. In collaboration with P.K. Gode, Katre also edited and brought out three felicitation volumes in honour of Sir Denison Ross, F.W. Thomas and MM P.V. Kane.

He joined Deccan College in 1939 as Professor of Indo-European Philology and subsequently served this institution as its Director. Under his effective leadership, Deccan College rose to new heights of academic excellence. Katre took initiatives for a prestigious series of publications. He started the Bulletin of DCPRI. He led the institution to celebrate its Centenary and also the silver jubilee of its elevation as a post graduate research institute. On this occasion Katre meticulously planned and executed a series of one hundred monographs. He himself contributed to this series by compiling the *Dictionary of Pāṇini*. In fact under his vision and guidance the institute came to be a vibrating centre of research in lexicography. Many important publications related to this area were brought out along with a voluminous compilation of various papers in the field of lexicography, under the series entitled *Vāk.*

Katre also invigorated studies in linguistics at DCPRI by organizing various schools. The first Winter School of the series was organized in 1954. In fact, his moves in this direction inspired teachers and scholars in linguistics to organize many more such programmes all across the country.

He started the most monumental project in the area of lexicography – *An Encyclopedic Dictionary of Sanskrit on Historical Principles.*

His association with Sukthankar and the fruitful exchange of ideas with him resulted in his monograph *Introduction to Indian Textual Criticism,* which has remained one of the most standard works and a handy manual for all those who want to edit an ancient/medieval text. It has also served as a good text book for PG courses in Manuscriptology, Texual Criticism and Research Methodoogy. Other works by Katre are – *Some Problems of Historical Liguistics in Indo-Aryan, Prakrit Languages and Their Contribution to Indian Culture, Pāṇinian Studies* and the *Dictionary of Pāṇini*. He presented an authentic translation of *Aṣṭādyāyī* along with notes and indices.

He retired from Deccan College in 1971 and had been living in USA thereafter. He passed away on 21st October, 1998.

In 2006, Deccan College paid a befitting tribute to his memory by celebrating his birth centenary.

5. Sadashiv Dash Sharma (1906-)

Sadashiv Dash Sharma was born on 24th June, 1906 in the village Bhikhārīpāḍhā. This village is known for the Shaivite shrine of Laḍukeśvara-bābā. Sadashiv the eldest son of Bhuvneshvar Dash Sharma and Revati Devi. His family maintained an age-old tradition of performing religious rites. Father of three sons and three daughters, Bhuvaneshvar Dash Sharma moved to Raigarh (now in Chattisgarh) for livelihood. Sadashiv was five years old at that time. He was admitted to the Primary School in this small town. He learnt Sanskrit grammar from his father at home and also memorized *Amarakośa* under his supervision. Sadashiv was married at the age of twelve to Malati, the daughter of Vaidyantha Nand, also a migrant Orisa Brahmin. Unfortunately, Bhuvaneshvar Dash passed away in 1918, and the burden of supporting the family fell on the shoulders of Sadashiv, who was just a boy of twelve at that time. He however continued his studies in Vāsudeva Vedānta Vidyalaya and passed the *Madhyamā* examination of Bihar and Orissa Sanskrit Samiti standing first in the first class. After this he moved to Puri and studied *Vyākaraṇa* with Rāmājñā Pandey in Sanskrit College there. He stood first class first in the *Vyākaraṇācārya*. He became known as a poet and had already composed a *khaṇḍakāvya Santānavallī* by this time. He was given the title of '*Abhinavakālidāsa'* for his poetry. In 1938, Maharaja Chakradhar Singh of Raigarh invited him in his state as a 'Rājapaṇḍita'. He served the court of this illustrious king for ten years. After this Sadashiv Dash Sharma joined Government College service in Orissa and retired as Principal of Devagarh Mahavidyalaya at Bolangir in 1968.

As a protégé of King Chakradhar Singh, Sadashiv Dash had composed four treatises on music and dance in Sanskrit – *Nartanasarvasvam, Tālatoyanidhiḥ, Rāgaratnamañjūṣā* and *Mujapuṣpākaram.* His other works in Sanskrit are – *Santānavallī, Mattamātaṅgalīlāyitam, Kokilaśatakam, Cittarañjanaśokaṣṭakam* (elegy on the death of Chit Ranjan Dash) and several other poems and stray articles.

6. Lakshman Joo (1907-1991)

Lakshman Joo has been a spiritual teacher, an exponent of *Śaivism* and a scholar of Sanskrit. He is supposed to be the last in the line of great Śaiva philosophers such as Somānanda, Vasugupta, Utpaladeva, Abhinavagupta and Kṣematāja.

The uninterrupted spiritual lineage of Lakshman Joo begins with Mana Kak in eighteenth century, who was known as a great master of Kashmir *Śaivism*. Swami Ram (1854-1915) received training from him and became adept in Trika philosophy. He was

guru of illustrious Pratap Singh. Swami Mehatab Kak, Lakshman Joo's guru also, was his disciple.

Lakshman Joo was born on May 1907 to Pundit Narain Das Raina and Arnimala in his ancestral home in Namchabal, in a locality downtown Shrinagar. Swani Ram used to stay in one of his houses. Swami Ram became the *kulaguru* of the family and the house where he stayed was called Shri Ram Shiva Trika Ashram. Lakshman Joo was born with his blessings. In his childhood, he was deeply influenced by his elder brother who used to do meditation. He was also introduced to Swami Ram. Once he heard his father reciting hymns from *Śivastotrāvalī* of Utpaladeva, and became curious to know about them. Considering his inclinations, his father took him to Mehtab Kak. With is spiritual pursuits in progress, he left his parental home and started living at Sadhuganga, near Sopore in Kashmir. Being re-assured by his guru, he returned back and started living the Chandipora Ashram of his guru. He came back to Sadhuganga to perform his penance in a more intense way. He had visions of saints and sages here. Later, his father constructed a separate house for him near his family residence at Fatah Kadal. Lakshman Joo started studying the texts of Trika system here. Initially Maheshwar Nath Rajdan taught him Sanskrit language and grammar. This was followed by in depth study of a number of important texts of *Trika* system for seven years. He also shifted to a house in more serene surroundings on the banks of Dal lake. This house was close to the track on which Abhinavagupta had once walked. Sharika (b. 1913), daughter of Jia Lal, started spiritual practice with his guidance here. Prabha her younger sister (b. 1924) also joined. Laksman joo came to be considered an incarnation of Abhinavagupta by his followers by this time. *Brahmacāri* Janaki Nath Labroo, Jagannath Kaul, Arzan Nath were some other disciples.

In 1938, Lakshman Joo undertook a spiritual journey all around the country. He stayed for a couple of days at Sevagram, visited Aurobindo's Ashram at Pondichery and met Sri Aurobindo and the Mother there. He also went to Tiruvannamalai and was blessed by Raman Maharshi. In 1943 he published a Hindi translation of *Sāmbapañcāśikā* with notes. His mother left for heavenly abode in 1947.

Lilian Silburn was the first western scholar to visit his Ashram in 1948. She was working at Indological Institute in Paris. A deep bond of understanding was formed between the two. Andre Padoux another French scholar, came to him in 1950. Paul Reps an American scholar came in 1957 to study *Trika* system under him. Both Padoux and Reps have published a number of volumes on Kashmir *Śaivism* as a result of their interactions with Lakshman joo. *Zen Flesh, Zen Bones* by Reps has a chapter based on Lakshman joo's teachings of *Vijñānabhairava*. Rameshwar Jha would often come to meet him to satisfy in spiritual urge. The hymn *Gurustuti* composed by

him in expression to his respects for Lakshman joo became very popular in Ishwar Ashram.

Lakshman joo published *stuticandrikā* in 1952. In 1958, he completed an important text *Kramanayapradīpikā.* His Hindi translation of *Śivastrotrāvalī* came in 1968. He was conferred with the degree of D/Litt *Honaris causa* by VSVV. His exposition of *Kuṇḍalinī* was appreciated by Gopinath Kaviraj in a conference on *Tantra* at Varanasi. He used to give discourses on texts like *Tantrāloka*, *Śivastrotrāvali* and *Parātrīśikā* at the Institute of Kashimr Shaivism established by Dr. Karan Singh, who remained his ardent devotee. Mahesh Yogi along with his devotees used to visit his Ashram. Laksman Joo gave discourses for their benefit. Johm Hughes and his wife Denise were members of this group. A collection of his lectures was brought out under the title *Kashmir Shaivism – The Secret Supreme* in 1985. Alice Christensen. Alexis Senderson, Mark S.G. Dyczkowski stayed under his tutelage. Bettina Baümer was ordained in her spiritual pursuits by him. Gnoli, Harvey P. Alper, J.G. Arapura were other scholars to join. Paramahansa Mishra, from Varanasi repeatedly visited him. J. Krishnamuti had a series of meetings with him. Nilkanth Gurtoo, a noted scholar of Kashmir *Śaivism* was also in the group.

He visited Nepal in 1988 and 1990 and USA in 1991.

During his visit to Nepal in 1990 Lakshman Joo had said – "I was smoothly going on with my practice and abruptly shaktipata came and threw all its force in me. It was tivra tivra (supreme supreme) shaktipata. And then it happened and I was new born. I became so great. I do not mean to boast but this is what happened. I was newly reborn. And because I was to become Bhairava, I had to experience all the states of yoga. And it happened. Everything happened. I had all experiences, *cidānanda* and *jagadānanda* also. Everything happened. You cannot imagine the ways of shaktipata." (Shaivacharya Swami Lakshman Joo, Publishers note).

Laxman Joo left this mortal world on 27th Sep. 1991.

7. Damodar Dharmanand Kosambi (1907-1966)

Damodar Dharmanand Kosambi, son of Dharmanand Kosambi, was born on 13st July, 1907 at Gova. He studied at Pune upto 3rd standard. Dharmanand had departed for America with his elder sister while Damodar stayed at Pune with his mother, BaḷāBāī. Later his father decided to take him to America. He caught flu in the journey. Dharmanand reached Boston with two children on 14th October 1918. Damodar was admitted to Harvard grammer School where all the expenses on his education were

born by Municipal Corporation. He passed the final examinationof Cambridge High School at Boston in 1924 securing first rank, and got admission in Harvard University with a scholarship. He returned to India after graduation from Harvard in 1929 and taught at BHU and Ferguson College for some time. After that he joined TIFR in 1946 as the head of Mathematics department. He is known for his specialization in Path-geometry and extra-ordinary contribution to researches on Mathematical equations. He also pursued studies on Sanskrit literature, Indian history and Numismatics.

As a nationalist, he declined offers for service from other countries. Damodar Dharmanand Kosambi met his untimely demise on 29th June, 1966 only a few months after his retirement.

Amongst his numerous works related to Indological studies, mention may be made of *An Introduction to the Study of Indian history, The Culture and Civilization of Ancient India, Myths and Reality – Studies in the Formation of Indian Cuture, Indian Numismatics Combined Methods in Indology and Other Writings,* A critical Edn. of Bhartṛhari's Śatakas under the title *Śatakatrayādisubhāṣitasaṁgraha* and the edition of Vidyākara's *Subhāṣitaratnākara* in collaboration with Daniel Ingalls.

Like his illustrious father, Dharmanad Kosambi, D.D. Kosambi did path-breaking work in Indology.

8. V. Raghavan (1908-1979)

Venkatraman Raghavan struggled hard to carve a niche for himself in academic circles and rose to heights that have remained unattainable after him. One of the most dynamic men of our age, Raghvan was a multi-faceted and institution-like personality.

Raghavan was born in the holy town of Tiruvārūr on 22nd August, 1908 in a family devoted to religion. Chanting of *stotras* was a daily routine. At the tender age of seven, he lost his parents. Kamalamba, his mother's elder sister looked after him and his younger sister. She put both the children under the tutelage of Pt. Sanghalipuram Appaswami Shastrigal, who was a pupil of Kudavasal Narsimhachariar. Along with that, Raghavan also learnt Sanskrit as a second language in his school with Chemistry and Botany as major subjects. Sundari Patti, a friend of his mother's sister created love for Sanskrit and ancient knowledge systems in his heart. Seeking admission at the Presidency College of Madras after his schooling, Raghavan had opted for Botany, his first love. He had compiled glossary of plants, trees and creepers along with their topology with names in Sanskrit, Tamil and their Botanical nomenclatures. He however

could not get a seat in the group he had desired and had to opt for another group with Ancient history, logic and Sanskrit. He passed Intermediate Course (1925-27) with distinction in three subjects. From here onwards, he became exclusively devoted to Sanskrit and study of Indian culture. He was admitted to M.A. (Honours) in Sanskrit with *Nyāya-Vaiṣeśika* and *Sāṁkhya-Yoga* as special subjects. MM Kuppuswami Shastri was his teacher here. He passed M.A. in first class with first rank and ten gold medals. He had already won a number of literary awards by this time. He had cultivated his interest in music and had also become an ardent student of Tagore's literature. Shirkazhi Shri Sundarachariar had particularly impressed him as a pundit, who led him to the study of *Bhāgavata* and the *Mahābhārata*.

As a student in college and University Raghavan displayed multi-faceted talents. He wrote several film scripts, and could earn small amount of money by that to help him in very straitened circumstances. He was adept in singing and a good actor as well. He participated in music recitals and theatre performances. He was a voracious reader and given to express himself in writing. Besides Sanskrit classics and Śāstras, he studied European literature also.

He joined the department of Sanskrit, Madras University in 1934 as a Ph.D. Student. He served this department as Reader and then as Professor and head till 1968. He served as secretary of Madras Music Academy for a number of years.

Raghavan was blessed by Paramacharya Chandrashekhara Sarasvati, who showered mother-like affection on him.

He edited *Saṅskṛtapratibhā*, literary organ of the Sahitya Akademi (National Academy of Letters) from 1959 to 1978.

He meticulously worked for protection and cataloguing of the manuscripts. In fact, he had mooted the idea of a Manuscripts Survey of India as early as 1949 through his address of the President of the Classical Sanskrit Section of AIOC, Bombay session. He continued to push forward this idea with missionary zeal. He became synonymous to Music Academy at Madras. With his lineage of the *Kauthuma Śākhā* of *Sāmaveda* and continued to practice *Sāma*-chanting along with his two sons who were Post graduates in science.

His extra-ordinary acquisitions brought him into contact with some of the most illustrious figures of his times. Notable amongst them are – V.S. Shrinivas Shastri, Sarvepalli Radhakrishnnan, C.D. Deshmukh, Satyamurti, His Excellency Jaychamraj Wodeyar, Maharaja of Kashi Vibhutinarayan Singh, Dr. Karan Singh and many others.

Raghavan made immense contribution to the study of Sanskrit literature by his original critical writings as well as by the critical editions of several texts. Bhoja's *Śṛṅgāraprakāśa – A Study* is his magnum opus and is one of the most valuable reference

works in the field of Sanskrit poetics. *Nṛttaratnāvalī* of Jāyasenāpati and *Rasamañjarī* of Akbarshah are very important works in the field of aesthetics he has critically edited. He has also published several volumes of his creative writings in Sanskrit, including the *mahākāvya – Muttusvāmidikṣitacaritaṁ* and *Anarkalī* – a drama in ten acts. He introduced new trends in modern Sanskrit literature.

Amongst the other works of monumental nature which Raghavan accomplished, mention may be made of the *Report of Sanskrit Commission*, where he was a member, volumes of *New Catalogus Catelogorum*, one of the most gigantic projects in Oriental Learning. He enriched Sanskrit literature as a poet, essayist, playwright, translator and journalist. He continued to write scripts for cinema or dialogues, as well as his practice as a musicologist. His critical editions of *Nṛttaratnāvalī* and *Śṛṅgāramañjarī* (a 17th century work of manuscript of which was discovered by him), are land marks of scholarship, eruditions and textual study. He travelled in 13 European countries and collected data on manuscripts and discovered more than 20,000 un-catalogued manuscripts.

He remained conscious of the legacy of the town and great traditions of music and culture that were cultivated here.

Raghavan passed away on 5th April, 1979.

A Bibliography of his writings, running in 300 pages in book form was released in a public function on the occasion of his 60th birth day by Lakshman Swamy Mudaliar. Nandini Ramani has given a list of 190 books, monographs, booklets and compilations by Raghavan.[107]

9. Yudhiṣṭhira Mīmāṁsaka (1909-1994)

Mahāmahopādhyāya Paṇḍit Yudhiṣṭhira Mīmāṁsaka was a doyen of Sanskrit grammar. He was one of the traditional Sanskrit scholars who dedicated their lives for promoting and propagating the Vedic lore.

He was born on 22nd September, 1909 at a village in Ajmer, Rajasthan in a farmer's family. His grandfather, Raghunath, was a man devoted to spiritual pursuits and used to practice yoga. He commanded awesome respect in the village. The family depended on agriculture and no body cared for a formal education. Father of Mīmāṁsaka, Gaurilal, was an exception, and he was sent to a pathashala (because he was physically handicapped due to polio!). Gaurilal was educated at Rajgarh and

107 Facts are based on the account given in *V. Raghavan*: Nandini Ramani, Makers of Indian Literature Series, Sahitya Akademi, 2014; and in *Chennai and Tamilnadu – An Anthology*, V. Raghavan.

Ajmer and became a follower of Ārya Samāj. After completing his education Gaurilal took up teaching job and served in schools at Kishangarh, Bikaner, Indore and several other villages and townships.

Mīmāṁsaka inherited the physical handicap from his father and all his life he walked with distorted feet. His father tried to get him admitted in a good *gurukula*, but failed to secure admission for him in the *gurukulas* of Mumbai and Vrindavan because of his handicap. Finally, he could be admitted in Virajānand Ashrama.

Mīmāṁsaka was admitted to Virajānand Swami's Gurukula at Harduaganj, Aligarh on 3rd September, 1921 and had the tutelage of Pt. Brahmadutt Jijñāsu. Jijñāsu became his mentor. He was a good scholar of Vedic and Pāṇinian grammar. Mīmāṁsaka always maintained high regard for his mentor and in his writings never even mentions him by name, but by the address 'Guruji' only. 'Jijñāsu' is known for especially cultivating the *Ashtadhyāyī*- tradition in north.

He stayed at this Gurukula for fourteen years, from 1921 to 1935 and seriously studied the Vedas and learnt the intricacies of Sanskrit grammar. Pt. Brahmadatt Jijñāsu taught him *Mahābhāṣya*, *Nirukta* (along with the commentaries of Durga and Skandasvāmi) and other Sanskrit texts.

On 21st April, 1936 he was awarded the '*Snātaka'* title at Virajānanda's Aśrama, Lahore in the presence of several luminaries of Sanskrit. On June 02, in the year 1936, he was married to Narmadā Bāī, subsequently named Yashoda Devi.

He struggled hard to learn *Mīmāṁsā* from the great gurus of Kashi, who were reluctant to teach *śāstras* to a member of the Ārya Samāj. He tried to learn from Madhusuddan Ojha at Jaipur, but found him biased and whimsical, quit the lessons from him. He came to Kashi with his guru, Brahmadatta Jijñāsu, who was also very eager to learn the *Mimāṁsā* system from the great pundits of Kashi. The Principal of Goenka College flatly refused to admit the followers of the Arya Samaj in his institution. Cinna Swami was however impressed with the acquisitions of Yudhishthira Mimamsaka as well as his desire to learn. He learnt *Śābarabhāṣya* and *Śāstradīpikā* from Pattabhirāma Shastri, the son in law of Cinna Swami Shastri. He also approached different gurus of Kashi for learning the *Śrautasūtras*. Vidyadhar Shastri who used to teach *Kātyāyana Śrautasūtra* was reluctant to teach him considering his association with the Ārya Samāj, but his disciple Bhagavat Svaroop willingly coached him.

Having studied all the texts of *Pūrvamīmāṁsā* from the most accomplished gurus like Cinnaswami Shastri and Pattabhirama Shastri, Mimamsaka became an expert in the system. His mastery over the texts of *Mīmāṁsā* philosophy earned him the title of 'Mīmāṁsaka' which was an acknowledgement of his rare accomplishment. Not only this, he studied several advanced texts of *Nyāya* and *Vaiśeṣika* from Pt. Dhundhiraj

Shastri and Kātyāyana's Śrautasutra from Pt. Bhagavat Prasad Mishra. Mīmāṁsaka underwent a very rigorous training of Vedic tradition from so many learned scholars of his time. He also equipped himself with the knowledge of ancient Indian history and traditional research methods from Pt. Bhagavad Dutt, a research scholar.

With rickety feet, Yudhishthira walked around several miles every day studying with different gurus of Kashi. The climate of Kashi however, did not suit him and eventually he became ill there. He returned from Kashi in 1935 and stayed and Vrindavan and then went to Lahore. He developed fever and remained under treatment for one year. He taught *Vyākaraṇa* and *Nirukta* at Lohore and assisted his guru Brahmadatta 'Jijñāsu' in writing *Yajurvedabhāṣyavivaraṇa*. Paropakāriṇi Sabhā of Ajmer offered him a job and he spent three years at Ajmer from 1942 to 1945. He came back to Lahore, which soon became embroiled with riots and peope were flying in the process of repatriation during partition. Mīmāṁsaka used to sleep keeping the proofs and printed firma of his book '*Vyākaraṇaśāstra kā Itihāsa*' along with some valuable manuscripts. under his pilow, so that if required to flee from Lahore all of a sudden, he would cling to them while running for his life. He could not realize his dream of getting his son Brihaspati educated in the Gurukul of Amritsar due to the abnormal situation prevailing.

After his return to the divided India he started looking after the publication of *Vedavāṇī*, the organ of Arya Samaj, Ajmer. Always suffering from some ailment or the other, Mīmāṁsaka remained undeterred in his pursuit for knowledge. He also visited manuscripts libraries and studied manuscripts at Kashi. He also worked on Variants and textual problems in Vedic texts.

Chandrashekhar Shasri, who came to be known as Niranjan Dev Tirth after assuming the Śaṅkarācārya-pīṭha of Puri stayed for his Cāturmāsya at Amritasar, convened a conference of Sanskrit pundits. The conference was dominated by the 'sanātanīs' and Yudhiṣṭhira Mīmāṁsaka was the only scholar representing Arya Samaj. When the pundits were attacking Dayanand and questioning his vedic exegesis, Mīmāṁsaka very firmly stood in defense of Dayanand. He also cited texts of *Mīmāṁsā*. Swami Karapatri ji called upon Subrahmanya Shastri, an authority on *Mimāṁsā* to give a rejoinder to Yudhuṣṭhira Mīmāṁsaka. Shastri said that I do not find any contradiction in his statements and will not respond.

Yudhiṣṭhira Mīmāṁsaka also served as Principal of Pāṇini Sāndhya Mahavidyala at Bhubaneshwar for some time.

Right from his student life, Mīmāṁsaka was in contact with *Vaidyas* who practiced Āyurveda medicine. He acquired good knowledge of *Āyurveda* and used to help the folks of his village for treatment of ordinary diseases.

He was a man of character. His guru, Brahmadatta 'Jijñāsu' once declared before the students that he will stop teaching a student who refuses to take a vow to work for propagation of Dayanand's message all his life. While all other students willingly took the vow, and they forgot about it afterwards, Mīmāṁsaka dared to refuse to take the vow stating that he cannot take vow which he may not be able to maintain. His guru was pleased with his righteousness.

Yudhiṣṭhira Mīmāṁsaka was continuously working either independently or in association with some institutes from 1936 onwards, till he breathed last in 1994. Throughout this period, he worked at several institutions like Virajānand Ashram at Lahore, Varanasi and Bahalgarh; Maharshi Dayanand Smārak Mahavidyalaya; Pāṇīnīya Sāndhya Sanskrit Mahavidyalaya, Bhuvaneshwar etc. Besides, he also taught and engaged himself in research independently at Delhi asnd Ajmer. Moreover, he himself established Bhāratīya Prācyavidyā Pratiṣṭhāna and presided over Rāmlāl Kapur Trust, Bahalgarh and its Anusandhāna Vibhāg for many years.

Always eager to lean about Śrutayāgas, he repeatedly visited Solapur and other places in Maharashtra to witness the Somayāgas which were performed there. He was very methodical and kept al his records systematically. In his Autobiography he has minutely surveyed the journey of life not omitting the minutest of details. In more than two hundred pages, he has produced copies of the old documents regarding his service, salary etc. as well as various letters, memos written by him or addressed by others o him.

He authored numerous works on Sanskrit literature, Veda and Vedic literature besides editing several significant Sanskrit texts. Some select original works by him are – *Sanskrit Vyākaraṇaśāstra Kā Itihāsa* (Two Vols.), *Vaidika Svara-Mīmāṁsā, Vaidika Chando-mīmāṁsā, Śrauta Yajña-mīmāṁsā, Chandaśśāstra Kā Itihāsa* and *Niruktaśāstra Kā Itihāsa.* The following texts edited by him are also worth mentioning – *Nirukta-Samuccaya, Mādhyandina-Padapāṭha, Mahābhāṣya* (with Hindi translation, only up to two chapters), *Mīmāṁsā Śābarabhāṣya* (with Hindi translation) and *Maharṣi Dayānand ke Patra aur Vijñāpana.*

In two of his works – *Vaidika Svara-mīmāṁsā* and *Vaidika Vañmaya men Prayukta Vividha Svarāṅkanaprakāra* – Mīmāṁsaka discusses the intricate problems of theory and practice of notation of *svaras* in Vedic texts.

A man of integrity and devoted to his cause, Mīmāṁsaka gave the copy right of all of his publications, brought out by public assistance, to Ramlal Kapur Trust. He also worked for the Trust even without receiving any emoluments or honourarium.

He was conferred with many honours and awards for his selfless service to Sanskrit learning. In 1963, Rajasthan government honoured him for his research on

Veda and *Vyākaraṇa*. He was awarded the President's Certificate of Honour for his contribution to Sanskrit. Uttar Pradesh government honoured him in 1979 for his distinguished service to Sanskrit grammar. Uttar Pradesh Sanskrit Sansthan honoured him with 'Viśva-Bhāratī' award of one lakh rupees. Many more laurels were conferred upon him and nine of his writings were awarded by U.P. Government.

10. Gaurinath Shastri (1909-1992)

Gaurinath Shastri was was a dynamic educationist and versatile teacher as well as an erudite philosopher. He was born on 2nd February 1909. His father Pashupatinath Shasri was a doyen amongst Sanskrit scholars of his times. He had founded Sanskrit Sahitya Parishad of Calcutta.

Gaurinath was a distinguished aluminous of the University of Calcutta. He obtained first rank with first class both in B.A. and M.A. in the University. He however connects himself to the line of great *gurus* beginning from Nāgeśa as under –

Nāgeśa > Bālabhaṭṭa Pāyaguṇḍe > Kashi Nath > Raja Ram known as Bālasarasvatī > Gangadhar Shastri > Shivkumar Shastri > Haran Chandra > Gaurinath Shastri.[108]

He started his teaching career at the Government Sanskrit College at Calcutta. Combining the best of traditional leaning with proper application of modern analytical methods, he produced galaxy of brilliant scholars under his tutelage. Under his leadership, GovernmentSanskrit College of Calcutta developed as a seat of learning and became a premier institution of the country. He did a yeoman's job as president of Sanskrit Sahitya Parishad Calcutta. With a missionary zeal for propagation of Sanskrit language and culture, he pleaded the cause of Sanskrit with Dr B.C. Roy, who held him in high regard, and could prevail upon the Government to open Sanskrit departments in newly established Universities and colleges of west Bengal.

He served as Principal at Sanskrit College, Calcutta from 1957 to 1967, as Vice Chancellor of SSUV from 1967 to 1970 and from 1981 to 1984. He was visiting Professor at Punjabi University Patiala during 1970-73. He also worked as the Director of Institute of Vedic and Purāṇic Studies at Naimiṣāraṇya (District Sitapur in U.P.). He was connected with several Universities as visiting Professor, viz. Jadavpur, Burdwan, Rabindra Bharati, Vishvabharati, KSSV etc.

Honours and awards came to him in profusion. He was awarded 'President's Certificate of Honour' in 1977, was elected as a Fellow and then as Special Hon. Fellow of Asiatic Society Calcutta; He was given William Jones Gold Medal by this Society;

108 Pleae see Appendix (2) at the end of this volume.

He was honoured by Shankarachatya of Shringeri as the winner in the Vicārasabhā; was given the title of *Vidya Varidhi* by Bang Vivudha Janani Sabha. He was given D.Litt. (Hon. Causa) by Jadavpur University He worked as the Vice President and the President of Asiatic Society of Calcutta and President Sanskrit Sahitya Parishad. He has been a member of Central Sanskrit Board.

Gaurinath Shastri is known for his original contribution to the study of theories of word and meaning and the philosophy of grammar. Notable amongst his publications are – *Philsophy of Word and Meaning* (1959), *A Study of Dialictics of Sphoṭa* (1980), *Concise History of Classical Sanskrit Literature* (OUP, 1943, 1960, 1974), *Kiraṇāvalī* (Bengali tr. and study, 1978), *Sanskrit Sahitya Kā Itihāsa* (Hindi, 1967), *Saṅgitadāmodata* (ed., 1960), *Anumiter Mānasatvavicāra* (ed., 1959), *Kāvyaprakāśikā* of Pramanand Chakravarti (ed., 1976), *Maṅgalavāda* with his own commentary (1979), *Kiraṇāvalī* (with Hindi tr., 1980), *Kirṇāvalīrahasya* (ed., 1980).

With his tremendous output and love for learning, Gaurinath Shastri became an institution in himself.

11. R.N. Dandekar (1909-2001)

Ramachandra Narayana Dandekar was an eminent academician, an ideal teacher, a hardcore administrator and an upright thinker. Gifted with sharp intelligence and a rare acumen for hard work, and strong faith in truth, he dominated the scene of Indological studies for over a period of more than half a century.

R.N. Dandekar was born on March 17, 1909 at Satara. After receiving his preliminary education at his home town, he moved to Sangli for higher education in DES's Willingtton College. Professor P.L. Vaidya was his guru at Willingtton College. As a Student in B.A. at Sangli, he was very much impressed by the critical edition of *Uttararāmacaritaṁ* by S.K. Belvalkar, and decided to come to Pune to join the Deccan College, where Belvalkar was teaching, for his Post-graduate studies.

He was convinced that a scholar of Sanskrit should have good knowledge of Ancient Indian history and culture. He therefore joined the PG course in Ancient Indian history and culture also. He was inspired by Prof R.D. Wadekar, who was teaching German in Ferguson College to learn German. He acquired proficiency in German language and proceeded to Heidelberg in Germany to pursue higher studies for Ph.D. degree. After having secured Ph.D. degree from Heidelberg Dr. Dandekar returned to India and started his career as Professor of Sanskrit at Fergusson College in Pune.. During his term of service (1932-1950) at Fergusson, he also became a life member of

DES in 1937. Besides Vedic literature, he taught *Arthaśāstra* and many other subjects to the students at Ferguson College. He was also teaching *Kāvya*, *Alaṇkāra* and *Vedānta.* Durnig the same year, he was married to Indu alia Gita Lele, who happened to be his student. Next year he proceeded to Germany to carry his research under the fellowship of Deuche Academy and also of the Alexander Von Humboldt Stephen and worked at Germany after getting his doctorate from University. Amongst his mentors at Germany he was particularly impressed by Prof Guntort whom he presented a copy of *Bhagabadgītā* in small size with the following stanza which he composed for this purpose

महादरस्वल्पचिह्नमाचार्याय समर्प्यते ।
रामचन्द्रेण गीतेयं स्वल्पाकारा महाशया ।।

Dandekar completed his dissertation titled *Vediche Mensh* in 1938. The English version of this thesis was brought out under the title *Man in the Vedas.*

Dandekar played a decisive role in the opening of the University of Poona. As the secretary of the BORI, he offered the Nizam Guest House of this institute to house the office of the University. He was recruited for teaching in his university in 1950 where T.G. Mainkar, A.R. Yardi and S.D. Joshi were his students. Being an excellent orator, with masterly emphasis on each and every word in his sentences spoken with accuracy and punctuations, Dandekar wielded enormous influence over his students. He never looked at teaching as a profession; he considered it, as he himself said in one of his speeches, as a sacred vow to absolve oneself from the pledge of the ancient sages (*ṛṣiṛṇa*). His lucid exposition and firm delivery in clear loud voice attracted even outside students. His students recalled how during those days there used to be more students outside his classroom than the students inside the classroom who intently listened to his lectures.

He became the first Professor of Sanskrit and head of the department of Sanskrit in the University of Poona. Under his effective leadership, the university was given Centre of Advanced Study in Sanskrit and Dandekar became the founder Director of this Centre and ceaselessly worked for its augmentation from 1964 to1974. Under his able stewardship the department of Sanskrit of the University of Poona developed as an international Centre for Sanskrit Studies and attracted international scholars.

Dandekar also held charge as Vice-Chancellor of Poona University for some time in 1961. He was already working in the Bhandarkar Oriental Research Institute. In 1939 he became a member of the Regulating Council of the Institute.

Dandekar actively worked for promoting Orientology at the national and international levels. As the Vice-President and, subsequently, the President of the International Union of Orientalists (from 1954 to 1991), as also the President of

International Association of Sanskrit Studies and World Sanskrit Conference (from 1979 to 1994), Dr. Dandekar was able to convince the orientalists all across the globe that "Indology has now lengthened from the point of view of chronology, broadened from the point of view of content, and deepened from the point of view of methodology". As the member Secretary of Sanskrit Commission of Government of India, he toured through the country and prepared a report on status of Sanskrit studies all over India, which remains, even today, as a comprehensive and constructive document.

Due to the impressively wide range of his interests Dr. Dandekar worked in diverse research areas such as critical edition, translation and surveys. He critically edited two *parvan*s – *Śalya* and *Anuśāsana* – of the *Mahābhārata* as well as the commentary *Jñānadīpikā* on *Adiparvan*. He also critically edited *Rasaratnapradīpika* and *Subhāṣitamuktāvalī*. His English translation of the *Śrautakosśa* serves as a useful research aid to the students of Indology as well as comparative religion. His thrust area had always been Vedic mythology and Hinduism. His evolutionary mythology reflected in his writings on Vedic deities such as Indra and Varuna has been regarded as one of his outstanding contributions to Indology. His works like *Vedic Mythological Tracts, Insights into Hinduism* and *Exercises in Indology* are permanent records of his profound scholarship and ingenuity. The project of *Vedic Bibliography* followed by Harappan Bibliography pursued with untiring zeal by him yielded six solid volumes containing over 40000 annotated entries shall remain as an indispensable tool of Vedic research for generations of students to come. More than 30 books and 350 articles authored by him bear witness to his love for labour, sincerity, dedication and encyclopedic erudition.

R.N. Dandekar was an active member of the First Sanskrit Commission (1956-57) and drafted its report. He edited the ABORI for forty six years, was on the editorial board of the Indo-Iranian Journal of Leiden and Holland, as well as on the editorial board of *Indologica Taurinesia* (Turin, Italy). He also served as the Managing Editor of the Journal of the University of Poona. He served as Vice President of International Council for Philosophy and Humanistic Studies UNESCO during 1955-61.

Dandekar is known for his novel interpretations of Hindu Religion, Vedic Mythology and Etymology. He explained he connotation of the term *Diti* with its derivation from the root *do avakhaṇḍane* (to cut, to limit). Thus *Aditi* would mean limitless, infinite and unbound. The sons of Diti are marked by limits and finiteness, whereas the Ādityas, the sons of Aditi have infinite dimensions. His interpretations wih regard to Vedic concepts of *Ṛta* and *Puruṣārtha* are also marked with his profound learning. He spelled out the phase of Hindu religion after the Vedic age by the name 'Kṛṣṇaism' and enumerated the tenets of this new faith on the basis of Kṛṣṇa's discourse in *Gītā*.

Dandekar approached Sanskrit literature and its philosophy with the logical, analytical and scientific acumen from the West. He sometimes went to the other extreme in his interpretations. The *brāhmaṇa* texts to him appeared as 'mechanical sacerdotalism' after the cosmic ideology of the *saṁhitās*. He interprets various religious tendencies after Vedic period as *brahmanism* and *anti-brahmanism*, and also examines the issue of tribal religions. He rejects the idea that India has remained uninfluenced by the West in past, pointing out the fallacy in the notion of 'unchanging East'.

Though he appreciates R.G. Bhandarkar like a humble students and finds his statements perfect 'as usual' almost everywhere, Dandekar is unhesitant in criticizing Bhandarkar. He disagrees with Bhandarkar's theory that Vāsudeva Kṛṣṇa adopted *gotra* of a Brahmin priest for sacrificial purposes through he belonged to the *kṣatriya* family of *Vṛṣṇis*. 'All this argument is rather far-fetched, he says (Dandekar: 1976: 33). In his review of Bhandarkar' *Vaṣṇavism, Śaivism and Minor religions* he remarks – "RGB's treatment of Phallus-worship is rather inadequate. (*ibid*: 82), and that 'RGB's statement that the liṅga-worship had not come into use at the time of Patañjali cannot be said to be valid." (*ibid*: 87)

He is always careful to aid 'a few more points' to quite enlightening discussions by RGB on various aspects of *Vaiṣṇavism* and *Śaivism*. He corrects many of his statements, For example RGB finds no mentions of Gaṇapati in any of Gupta inscriptions. This is proved not factual. Dandekar gives profuse examples of Gaṇeśa being mentioned in the records of Gupta period.

BORI was very dear to his heart. He often used to mention his inseparable relation with BORI and to acknowledge that whatever honours he received in his life were due to this relationship. He was the honourary secretary of the Institute for 55 years and accomplished the herculean task of completing the ambitious project of the Critical edition of the *Mahābhārata*. It was his leadership that established the Institute on a solid foundation and fetched for it international repute. Another organization with which Dr. Dandekar had an inseparable relation was the AIOC. As the General Secretary of the AIOC for continuous 42 years and as its General President for four years, Dr. Dandekar created a national forum for intellectual debates and brought Indologists, young and old, together on one platform. Dr. Dandekar's association with the Conference had been, in his own words, "one of the most stimulating and gratifying aspects" of his academic life.

He was devoted to his teachers, specially S.K. Belvalkar. He was proud of his gurus and the alma meter. He expresses his feelings beautifully for them in this verse

विद्यालयो दक्षिणाख्यः बिल्वावलिकरादयः ।
आचार्याश्च व्रतं विद्या सन्तु जन्मनि जन्मनि ।।

Spirit of nationalsim was inculcated in him by S.K. Belvalkar. Dr. Dandekar remained simplicity personified. Follower of the Gandhian ideal of simple living and high thinking. After his return from Germany, Dr. Dandekar always wore Khadi. When asked as to why he switched over to Khadi, he replied, "In order to understand the reply you will have to go to Germany". One of his senior students gave an account of his one-minute interview with Hitler in Germany. Hitler was reported to have said to him, "I hate you Indians who come to Germany to study your lore".

As an Administrator, he commanded awesome respect and was highly held as a strict disciplinarian. He was also known as a hard task master with his insistence for exactitude.

Dr. Dandekar was a philosopher with a sense of social responsibility. In the last decade of his life he started speaking like a religious teacher. He used to preach through his talks the philosophy he lived. The nobility of his heart is reflected in his following speech:

> "I sincerely believe that this life is a sacred trust which God has made over to us. We have not only to preserve it in all its serene beauty and glory but we have also to enrich it by rendering it as serviceable to our fellow beings as possible by way of requital."

His message to young Indologists is in the form of the following prayer:

> *Navasatyāt parāvṛttiḥ ardhasatyena toṣaṇaṁ*
> *sarvasatyajñatāgarvaḥ na me santu kadācana.*
>
> (Turning away from a fresh revelation, satisfaction from half truth and pride of being all knowledgeable one- may these never occur in me.)

Dr. Dandekar was showered with awards and honours, *Padmabhushana* (1962) being the crown among them. He was given Honarary Doctor of Letters by SSVV in 1979, by BHU in 1981, by University of North Bengal in 1990, by TMV in 1993, and by Deccan College in 1997. He already had seven Honourary Doctorates and nearly about fifty other medals and certificates when the University of Heidelberg re-conferred the Doctorate on him in 1988. He was honoured as a fellow in Asiatic Society of Calcutta in 1993. Indian Antiquary brought a felicitation volume in his honour.

Dandekar's legacy is carried forward by his students – Arjunwadkar, T.G. Mainkar, S.D. Joshi, V.G. Rahurkar, Ashok Aklujakar, Madhav M. Deshpande, Saroja Bhate, Shrikant Bahulkar and many others.

12. Pannalal Jain (1910-2001)

Pannalal Jain was born on 5th March, 1910 (Phālguna Śukla 5, VS 1967) to Gulab Chand Jain in the village Pāraguvān in Khurai Tehsil of M.P.. He was the third son of Galli Lal Jain. There was no arrangement of any formal education in his village. Dasharath Lal Pujārī, who has some education, used to teach children in the village below a tree. Panna Lal received his elimentary education under his tutelage. His father, Grand father and grand mother as well as other elders of the family died in an epidemic and the remaining members of the family moved to Sagar. Panna Lal was eight years old at this time. His maternal uncle, Kundan Lal Bhaddar gave shelter to all of them and also took care of all his nephews. Panna Lal lived the rest of his life at Sagar.

He was educated under the patronage of Ganesh Prasad Varni at Sagar in Sanskrit Mahavidyalaya, Moraji. He used to receive stipend of Rs 6 per month. He passed *Kāvyatīrtha* of Bangal Sanskrit Parishad in 1930, *Śāstri* of Manikchand Jain Parīkṣālaya, Sholapur with first division in 1934. He was awarded Ph.D. for his thesis from SU on *Jīvandharacampū* of Hariścandra under the supervision of Professor Ramji Upadhyaya. He was married to Sundar Bāī in 1931 and had six sons and three daughters. After the demise of one of his brothers, he looked after four of his children also.

After completing his education, he started teaching in his alma meter, Sanskrit Mahavidyalaya, Moraji at Sagar in 1931. He served this institution for 52 years and retired from here as Principal in 1983. After his retirement, He became hon. Director of Shri Varṇī Jain Mahavidyalaya located at Pisan Hārī kī Marhia in Jabalpur and gave coaching to the novices and nuns there. His wife departed from this world by Sallekhanā on 3.6.1989. He came back to Sagar from there on 8.2.2001. He gave up his mortal body at Kunḍalapur on 9.2.2001.

With his perfect command over Sanskrit and Prakrit, Pannalal Jain is known for his exemplary work on Jain Canons and for writing easy commentaries on philosophical and literary texts. Credit goes to him for having brought the works of ancient Jain *ācāryas* like Sakalakīrti. Amongst his original writings in Sanskrit mention may be made of *Dharmakusumodyānam* – a treatise dealing with ten dharmas. *Tilakavratodyāpanaṁ* and *Rohiṇīvratodyāpanaṁ* by him are other works in Sanskrit.

More than sixty works edited and translated by him have been published. The district Administration named the main road of Katra Bazar around his residence as '*Sāhityācārya Panna Lal Jain Marg*'.

He received the award of M.P Governmentfor his work on *Jīvandharacampū* along with many other awards like Mahāvīra-Puraskāra, the Award of Bharatīya Digambar Jain Vidvat Pariṣad etc.

13. Ganesh Tryambak Deshpande (1910-1989)

Ganesh Tryambak Deshpande, popularly known as 'Nānā Saheb' was born on 14th August, 1910 at Vadner, Gangai, in Daryapur Taluk of Amaravati District. He was educated at Nagpur University and stood first class first in M.A. (Sanskrit) in 1945. He started teaching at Shivaji College, Amaravati and served there from 1946 to 1959. During his tenure as Lecturer there, he also served as Registrar of Loka Vidyapeeth.

Anilani, a Dalit poet of Marathi put forward the theory of *Prakṣobha Rasa*, and at his request, Deshpabde wrote an essay in Sanskrit establishing the theory of *Prakṣobha Rasa*. The essay was supposed to be a sequel of *Abhinanavabhāratī* of celebrated Abhinavagupta. He directed 'Gharābāher' a Marathi play by Achary Prahlad Atre and himself played the role of the main character there. He also wrote a short story in Marathi. He was awarded Sahitya Akademi Award in 1960 with the hands of Jawahar Lal Nehru for his work '*Bharatiya Sāhityasāstra*. Other works on aesthetics and poetics by him are *Bhāratīya Sāhityaśāstrāntīl Saundaryakalpanā* (1959) and *Abhinavagupta* (1989).

He passed away on 16th November, 1989.

Bhāratīya Sāhityaśāstra, his magnum opus was translated into Hindi, English, Malayalam and Gujrati. Works edited and tranlated by him include *Kirātārjunīyam* cantos XI-XII (1950), *Rukmiṇīsvayaṁvara* of Vitthal Kavi Bidkar (1951), *Alaṅkārapradīpa* (1954), *Sāṁkhyakārikā* (1955), *Spandakārikā* of Ramakaṇṭha (1958).

14. Chintaman Ganesh Kashikar (1910-2003)

Chintaman Ganesh Kashikar was born Augusr 17, 1910 at Satara to Ganesh Dattatraya Kashikar and Saraswati Ganesh Kashikar. His forefathers were Vedic Brahmins and reputed astrologers in Kolhapur state. His ancestral house, Kashikarwada at Satara, used to have a room for the daily performance of *Agnihotra* ritual.

He earned his graduate and masters degrees from the TMV, Pune. He was the first scholar to have earned the degree of D.Litt. from the University of Poona, and the first Sanskrit scholar also to receive this honour. He joined TMV as Assistant Registrar in 1932. During 1933-67, he served the VSM in various capacities. He was in the faculty at CASS, Pune as Reader from 1967 to 1974. He also worked in the Sanskrit Dictionary Project at Deccan College from 1974 to 1982. He was appointed as honourary Professor at Bal Mukund Mahavidyalaya of TMV in 1988. He also officiated as the Vice Chancellor of TMV on many occasions. He was one of the organizers of

the Vājapeya Yajña held at Pune in 1955, and also supervised over the whole ritual. He was also a member of the International Committee for the *Agnicayana* ritual which was documented by Fritz Staal.

R.N. Dandekar says about Kashikar – 'Few other scholars in recent times have made such outstanding contributions towards the understanding of literature and practice of Vedic rituals as he'. He was trained in Vedic rituals by Dhundiraj Shastri Bapat.

He edited some of the volumes of Ṛgveda for the VSM basing his edition on the editions of Max Müller and the edition of Bodas and Gare. He was also associated with the *Śrautakośa* Project of VSM. Critical edition with translation of *Baudhāyanaśrautasūtra* is his *magnum opus*.

H.C. Patyal portrays an authentic picture of Chintaman Ganesh Kashikar in the following words – "Professor Kashikar was an indefatigable Vedist, an unrivalled authority on the intricacies of *Śrauta* rituals, an efficient organizer, an able teacher and above all, a very fine human being." Kashikar is also known for his 'penchant for perseverance and minutest details, keenness to acquire new knowledge.' His contributions in the field of *Āyurveda* and *Vṛkṣāyurveda* are equally remarkable.

He passed away on 28th December, 2003 at Pune. He was survived by his wife, Indutai Kashikar who had always a source of inspiration for him.

15. Ramchandra Mishra (1911-1994)

Ram Chandra Mishra was born in 1911 the village Pakaṛhī in Darbhanga District. to Madhusudan Mishra and Jayamani. His great grandfather , Kanhai Mishra used to live in the village Ḍhāṛhī in Darbhanga District. of Mithila. He used to perform religious rites and owned a small land. He had two children – Chittan Mishra and one daughter. The daughter was married to Vikram Jha Sharma of Chiknauṭā village in Muzaffarpur District. She had four sons – Lalji Sharma, Kishori Sharma and others who all became well known pundits in the area.

Chittan Mishra was the grand father of Ram Chandra. He was orphaned in early childhood, and was brought to the village Pakaṛhī by a distant relative. He was married to Shachi, the daughter of Veni Datta Sharma of Chakanauṭā village. Maddhusudan Mishra, his father was not allowed to leave the village by the loving mother Shachi for education. Madhu Sudan Mishra passed away when Ram Chandra was only eight years old.

Ugratara, the elder sister of Ram Chandra Mishra was married to Ishvar Nath Sharma of Chakphatehā village. Ram Chandra underwent the Upanayana ceremony the next year and his brother-in-law, Ishvar Nath Sharma was one of his gurus at Chakphatehā village. The village was inhabited by many pundits – Apūcha Jha, Gṛhastha Mishra, Jhingur Jha, Nevālal Jha and others, and Ram Chandra had an exposure of *śāstras* under their tutelage. He started studying *Laghusiddhāntakaumudī* in the Pathashala of Jhingur Jha. He appeared in *Prathamā* examination in 1923 at Muzaffarpur centre. He could recite the whole text of *Tarkasaṁgraha* before pt. Lalju Sharma in the oral examination. After this, he was sent to Shrinath Jha, his maternal uncle at Tilaḍīhā village who arranged for his education in the Sītāmaṛhī pathashala. Shrinath Jha has been the student of Khaddīhā Sharma, an eminent *vaiyākaraṇa* of Mithila. Ramachandra studied *Siddhāntakaumudi, Raghuvaṁśa* and *Kirātārjunīya* with him. Next year he was admitted to the Pathashala at Pupari village. He appeared in Madhyamā examination in 1926 and was awarded a scholarship of Rs. 60/- and joined Sharda Bhavan Sanskrit Vidyalaya at Navaninagar in Darbhanga District. He participated in congregations of Pundits Parishad and received awards. For his post graduate studies he was admitted to Dharma Samaj Mahavidyalaya of Muzaffarpur. Lumanaries like MM Shasinath Jha, MM Mukund Jha, Kaviśekhara Badarinath Jha, Devikant Thakkur and many others were in the faculty in this prestigious institution.

Ramchadra Jha started writing Sanskrit commentaries on classical texts and he also edited a hand written Sanskrit journal, He studied *Vedānta* and *Navyanyāya* in this institution. In the meantime he was married in 1927. In 1933, he joined the Rameshvar Dayalu Sanskrit Vidyalaya at Sivan as teacher on a salary of Rs. 70/- p.m. Carrying on this teaching job, he also passed *Vedāntācārya* examination in 1935 and *Sāhityācārya* examination in 1937. He also won an award in the *Vidvatpariṣat* organized by the Maharaja of Darbhanga in 1934. He appeared in written and oral examination for the post of lecturer in Dharma Samaj College at Muzaffarpur in 1942, veteran scholars like Y.N. Baghachi, Harishhandra Shastri, etc. were his examiners. He joined this prestigious institution on 3rd December 1943, which was headed by a pundit of eminence like Bachcha Jha and Shashi Nath Jha. At Muzaffarpur, Ramachandra Mishra came into contact with a number of celebrated pundits of Bihar. He also took up the work of writing commentaries on Sanskrit classics more seriously and became known for his lucid exposition of terse and difficult passages.

In 1445, he was married for the second time with the daughter of Gaurikant Jha, resident of Morabā village, who was Principal of Khudaneshwar Sanskrit Vidyalaya in his village. He was transferred to Gaṇapati Sanskrit Mahāvidyālaya at Ranchi in 1953. He availed this opportunity to study the local culture of the Irgu tribes in the area.

He was sent back to Dharmasamaj College in 1958. Subsequently he served at Patna Sanskrit College from where he retired in 1969, and was offered the post of Director of Research Institute at Darbhanga in 1970. He launched *Manīṣā* – a quarterly journal in Sanskrit – from this institute, the first number of which was released by the VC of KSSVV in 1984. The same year he was invited to join KSSVV to head the Sāhitya department there. In 1985 he joined as a *Śāstracūdamaṇi* pundit under the scheme of RSkS in 1985. He prepared the critical edition of *Kumārabhārgavīyaṁ* by Bhānudatta Mishra under this scheme.

He passed away on 6th October, 1994.

Ramachandra Mishra has authored Sanskrit commentaries on *Mālavikāgnimitram, Vikramorvaśīyam, Anargharāghavam, Mahāvīracaritam, Kādambarī (Uttarārdha), Amṛtodayam, Prabodhacandrodayam, Vidyāpariṇayam, Tarkāmṛtam, Caitanyacandrodayaṁ, Priyadarśikā, Ratnāvalī, Rāmāyaṇacampūḥ, Bhāratacampūḥ, Kāvyādarśaḥ* and *Prabhāvatīpariṇayaṁ*. Amongst his original works mention may be made of his history of Sanskrit literature written in Sanskrit. *Smṛtirekhā* – his autobiography in Sanskrit gives an interesting account of his intellectual journey in a easy going lucid style.

16. Rajaram Shastri Gadgil (1912-1986)

Rajaram Shastri Gadgil was born on 13th March, 1912 in Varanasi. His ancestors lived at Goa, and moved to Banaras from there more than 400 years ago. They had settlement at Rewa in Madhya Pradesh also. Rajaram exhibited his talents right from his early childhood. Pleased with his uninterrupted recitation of Sanskrit verses, the Maharaja of Rewa gave him a silver tray when he was just five years of age.

After his schooling at Banaras, he passed B.A. Honors and M.A. in Sanskrit from Allahabad University. He was taught by stalwarts like MM Gopinath Kaviraj and P.K. Acharya. He also learnt Arabic, Persian, German and French. He settled at Gwalior and initially served as teacher of English at Brahmacharyashram, Shivpuri. After that he worked as Principal of Sanskrit College at Gwalior and retired from there after serving that institution for 30 years. Considering his valuable services, he was re-appointed by the Govt of Madhya Pradesh. He was appointed Professor Emeritus at Jiwaji University. He expired on 27 June 1986 at Jhansi.

As an administrator, Gadgil was a strict disciplinarian. As a scholar and a creative writer, his original contributions are evinced from *Gādagilagranthāvaliḥ* – an anthology of his essays and pomes in Sanskrit brought out by his son.

17. Indra Chandra Shastri 'Indra' (1912-1986)

Indra Chandra Shastri 'Indra' was born on at Dabwali Mandi in District Hissar (Haryana) on June 30,1912. His family belonged to Bikaner State in Rajasthan. He was admitted in a Madarasa at the villege and had his early education in Urdu. Thereafter, he joined Sethia Vidyalaya at Bikaner in 1923 and studied Sanskrit and Prakrit there. He passed *Nyāyatīrtha* in Jainism from Bengal Sanskrit Association, Calcutta in 1928. He then studied in Syadwad Mahavidyalaya and the Oriental College at Banaras durig 1930-31. He opted for *Vedānta* as a special subject. He was awarded with the degree of Vedāntacārya in 1937 securing first position. He served in Sethia Institute, Bikaner as in charge of literature and Research work from 1940 to 1944 and during this period composed eight volumes of *Shri Jain Sidhānta Bol Saṅgraha* producing aphorisms from canonical as well as post canonical Jain literature. He did his M.A. in Sanskrit in 1943 obtaining first division.

He served as Lecturer in Vaish College, Bhiwani. In October, 1947 he got Research Fellowship from Paraswanath Vidyashram, Varanasi. His thesis of 700 pages was a comparative and critical study of the Theory of Knowledge covering all Indian and Western systems of thought with a critical and analytical view.

Shastri served at Parshvanath Vidyashram Shodh Sansthan to assist in their research activities and to edit the journal of the Sansthan the '*Śramaṇa'*. He was also engaged in writing the history of philosophical Jain literature. He created a stir in scholarly world of Indology by his article *Bhāratīya Sanskriti Kī Do Dhārāen.*

He was appointed Lecturer in Ramjas College, Delhi in November 1953. Subsequently he joined the Post Graduate department of Delhi University in September 1957. He was appointed head of the Institute of Post Graduate Studies (Evening) on its establishment in July 1959.

Indra Chandra Shastri had lost his eye sight 26 years before he died. He expired on 3rd November 1986. He has been Secretary of Akhil Bharatiya Sanskrit Sahitya Sammelan (1954-58), Joint Secretary of All India Oriental Conference, Delhi Session (1964) and Editor of 'Bharatiya Sanskriti' (1955-57).

Indra Chandra Shastri has authored about 70 books and 500 papers. He has contributed to the enrichment of Sanskrit literature by his creative writings.

To commemorate his monumental contributions, the Main Road from Shakti Nagar to Delhi University was declared to be named after him by the then Chief Minister of Delhi. A proposal to name the MCD Park near Delhi University as 'Indra Chandra Shastri Vāṭikā' was also approved by the State Government of Delhi. A postal stamp dedicated to him was released on May 27th, 2004. Certificate of Honour by the President of India was announced for him in 1985, which was received by his wife in

the investiture ceremony held on March 28th, 1986. Dr. Indra Chandra Shastri Research Institute of Indology was founded in his memory by the members of his family and his students.[109]

18. Fateh Singh (1913-2008)

Fateh Singh was born on 13th July, 1913 in the village Bhadenganja in Pilibhit Ditt of U.P. He was drawn towards the philosophy of Dayanand right from his childhood. After his matriculation, he sought admission in BHU. He learnt French and German languages also. He was the first scholar to be awarded D.Litt. Degree by BHU.

Fateh Singh made the study of Dayanand's Vedic exegesis a mission of his life and wrote numerous articles on it. He presented a comparative study of Vedas and Bible in his work *Aiśiyāī Samskṛtiyon ko Saṁskrta kī Dena* He has authored around 90 books and hundreds of papers, most of them pertaining to Vedic studies. Some other works by him are – *Kāmāyanīsaundarya*, *Bhāratīya Samājaśāstra ke Mūlādhāra, Bhāratīya Samājaśāstra kī Bhūmikā, Ābhāsa aur Sat* etc. He devoted several years of his life to the study of Indus script and finally came out with his own identifications of its alphabet. To him Indus Script is proto-Brāhmī, and its language is Sanskrit. He also gave a critique of the theory of Āryan invasion and Āryanization. Having taught in several schools and colleges of Rajasthan, he served as Director of Rajasthan Oriental Institute and subsequently as Director of Veda Sansthan at Delhi. He was an active worker under RSS and fought social evils. He passed away on 5th February, 2008.

19. Prabhu Dayalu Agnihotri (1913-2005)

Prabhu Dayalu Agnihotri was born on 30.03.1913 at Shahjahanpur in U.P. He was the second son of Kundanlal Agnihortri. After his elementary education at his home town, he stayed at Badaun, Farrukhabad, Khurja and Kashi for Sanskrit studies. He passed *Kāvyatīrtha* (Kolkata), *Śāstrī* (Punjab University) *Sāhityaratna* (Allahabad) and also had B.A. (Punjab University), M.A. (Nagpur University) as well as the B.Ed. degree. He was registered for Ph.D. at Saugar University under the supervision of V.M. Apte on the topic 'India as Known to Patañjali' (*Patañjalikālīna Bhāratavarṣa*) and was awarded the degree in 1960. He had been teaching in the Colleges at Gorakhpur and Calcutta and during these days he came into contact with Gandhiji. At his advice, he

109 Facts are based on the account given in Data provided by Dr. Indra Chandra Shastri Research Institute of Indology.

joined Vidyamandir as Principal and was involved in the activities related to freedom struggle from 1942 on onwards. He joined M.P. Government Collegiate service and taught in colleges at Jabalpur and Gwalior. He also served as Principal of the PG College. In 1969, he joined M.P. Hindi Granth Academy as its founder Director and also served as Vice Chancellor of RDVV in 1973. He worked under the *Śāstracūḍāmaṇi* scheme for three years and was visiting Professor also for three years.

Agnihotri was associated with savants like Swami Shraddhanand, Lajpat Rai and Motilal Nehru. With his active involvement in national struggle for freedom, he underwent rigorous imprisonment for one and half year in 1930. He was active in civil disobedience movement of 1942 also. His wife also went through the tortures given by the British Govt.

Agnihotri founded a residential public school to realize his ideal of education and has been running it from 1942 to 1954. After the constitution of the state of M.Pin 1956, he joined M.P. Collegiate service and was initially appointed at Robertson College Jabalpur. Subquenty he moved to Gwalior and was also associated with Jiwaji University as Professor and head of the department of Indian history, Cuture and Archaeology there. The Governmentof M.P. appointed him the founder Director of Hindi Granth Academy at Bhopal, where Agnihotri devised scheme to bring out works related to Sanskrit literature and knowledge systems for university students. During his term of four years in the academy, he publsished about 200 books. In 1973 he was appointed as the Vice Chancellor of Jabalpur University. He also served as Hon. UGC Professor for three years and as a Śāstracūḍāmaṇi scholar and a visiting Professor.

Prabhu Dayalu Agnihotri has authored 63 books in Hindi and English. As a creative writer he has contributed to various genres – short story, poetry, prose, lyrics, translations, travelogue etc. He was honoured with President's Certificate of honour and K.K. Birla Award. In 1984, U.P. Sanskrit Sansthan gave him their highest honour. He was given honourary title of '*Sāhityavācaspati'*. President of India gave him the Certificate of Honour in 1988.

He expired in 2005.

Amongst his publications, research works on the cultural studies in *Mahābhāṣya* and *Atharvaveda* in Hindi and a monograph on Western Psychology (*Abhinavaṁ Manovijñāna*m) are notable. *Vaidika Devatā Darśana, Sanskrit Sāhitya Cintan, Mahakavi Kālidāsa kā Avadāna, Bhāratīya Sanskṛti ke Mūl Srota, – Veda, Studies in Indology* and *Manīṣā* (collection of research papers in Hindi) are some other works by him.

20. Govind Keshav Bhat (1914-1989)

Govind Keshav Bhat was born on 2nd May, 1914. He received his early education in Nasik and graduated from University of Bombay. Having a brilliant career he won Jagannath Shankar Seth Scholarship and Bhau Daji Prize. He received V.N. Mandalik gold Medal in 1944 for his essay on *Vidūṣaka*. This essay was published in book form later and has also been translated in Hindi and Marathi.

Bhat dedicated his entire life for study of *Nāṭyaśāstra* and Sanskrit Drama and contributed to popularizing the studies in his chosen field. His contributions in these areas are marked with new perception. He also translated several Sanskrit plays into Marathi. He shifted the focus of the study of Sanskrit Drama from an academic framework to their aesthetic appreciation and theatrical aspects.

After his fruitful tenure as a teacher for 32 years, he retired from Maharashtra State Education Service in 1972. Immediately after this, he joined the BORI as Director of the Post Graduate Teaching and Research department and curator of the manuscripts department. Two of his important works *Bharatanāṭyamañjarī* and *Nāṭyamañjarīsurabha* were published by BORI. BORI also brought out an anthology of his important articles titled *Quintessentail Dr. G.K. Bhat* in 2018. He was the life member of BORI from 1951.

In his writings on Vedic literature, Bhat developed a scientific and psychological outlook overrunning bias and prejudice. He attempts an analysis of *Bhikṣusūkta* (Ṛg. XX.17) and *Mṛtyasūkta* (X.18) as well as *Kitavasūkta* from Sociological perspective. His insight and philosophical expertise is evidenced by his study of *Upaniṣads*. With his insight, Bhat raised many pertinent issues related to the study of Sanskrit drama and dramaturgy. His discussion on the absence of Tragedy in Sanskrit Dramatic literature is marked with his correct understanding of the concept of Greek tragedy and reasons for its absence in Indian tradition. He largely attributes the reason for its absence to the theory of *karman* and rebirth. In his monograph on *Vidūṣaka*, he makes a comparative study of the *vidūṣakas* in Sanskrit plays in contrast with the buffoon in western dramatic literature.

As a teacher, Bhat reformulated his methodology of teaching Sanskrit drama and developed his own way. He could create the whole stage and the performance view by his discourse.

Bhat produced standard editions of several Sanskrit plays with translations and detained introductions and notes. He had both researchers and scholars on one hand and the students on the other in his mind.

He was a generous critic, avoiding harsh criticism, adopting and appreciative and commendatory outlook.

A seminar was held in University of Mumbai on his Contribution to Sanskrit Studies in 2014, his birth centenary year.

He passed away on 18th July 1989.

21. T.G. Mainkar (1915-1981)

Tryambak Govind Mainkar, one of the first batch students of Prof. R.N. Dandekar was highly regarded by the great Professor himself as well as by his colleagues and students. He passed B.A. with Sanskrit and English from Fergusson College (1935), M.A. with Sanskrit and Ardharmāgadhī (1937) and M.A. in Marathi and Pali (1942). He secured V.N. Mandlik Prize and was awarded Ph.D. by the University of Bombay in 1943. He was also awarded D.Litt. by the same university in 1962. He worked as lecturer in Sanskrit and Marathi at Willingdon College, Sangli in 1940-56), Professor of Sanskrit and Marathi at Fergusson College (1964-67). In between (1963-64), he also worked as the secretary of DES, He then joined Delhi University as Professor of Sanskrit and also worked as the head of the Deptt there (1967-69). He moved to the University of Bombay to serve as R.G. Bhandarkar Professor in the Deptt of Sanskrit, Pali and Prakrit (1969-78). Finally he was Director of PG and Research Deptt at BORI (1979-81).

Mainkar was awarded Silver Medal (1974) and MM P.V. Kane Gold Medal by the Asiatic Society (1977). He was a versatile scholar and made substantial contributions to Vedic Studies, Sanskrit Drama and Dramaturgy, *Vedānta* and Classical Sanskrit liiterature. Five out of his publications are related to Vedic studies, five to Dramaturgy and Sanskrit liiterature and four to *Vedānta*. He wrote in four languages with perfect mastery – English, Marathi, Hindi and Sanskrit. He edited many works, and also authored two texts books for the NCERT. Having first hand knowledge of Pali and Prakrit and being well versed in English language and literature, Mainkar could treat the topics of his research and studies in a wide perspective with innovative design. With his fertile mind, he could conceive new themes for his books and papers. *Mysticism in Ṛgveda* and *Ṛgvedic Foundations of Poetics* are fine example of his in-depth knowledge and subtle analysis. He has also postulated a theory of Īśvarakṛṣṇa being identical with Kālidāsa, pointing out similarities of phrases and ideas between the *Sāṁkhyakārikā* of Īśvarakṛṣṇa and *Mālavikāgninmitraṁ* of Kāldāsa and substantiating his thesis with several historical and textual evidences. *The Sandhis and Sandhyaṅgas* as well as *Studies in Sanskrit Dramatic Criticism* are his important contributions to the study of the theory of Drama as envisaged in Bharatas *Nāṭyaśāstra* and Practical

Criticism in Commentarial (ṭikā) Literature in Sanskrit. His Marathi book *Vaidarbhīya Sanskrit Vāṅmaya āṇi Kāvyaśāstrīya Vicāra* discusses the Indian as well as the Western concepts of poetic style. His *Vāsiṣṭha-Rāmāyaṇa – A Study* brings out his insight in textual criticism. He deconstructs the stupendous text of *Yogavāsiṣṭha* to find out three different recensions and diverse textual layers. In his *Gītābhāṣyaprakāśa,* Mainkar makes studies in five *bhāṣyas* on *Gītā* (by Śaṅkara, Rāmānuja, Mādhva, Vallabha and Nimbārka), correlating these to different Upaniṣads. *Making of Vedānta* is his *magnum opus*. Here, the scholar, the seer and the philosopher are fused in one.

Mainkar was a very sensitive poet and his poetry in Sanskrit is characterized with portrayal of human feelings and intensity of suffering as well as tense moments and complicated situations. He could inculcate new sensibility in modern Sanskrit writings. *Smṛtitaraṅgam* and *Gāyikāśipakāraṁ* the two *khaṇḍakāvyas* by him present entirely new thematic design and concept of the narrative set in a modern locale.

22. M.A. Mehendale (1918-2020)

Madhukar Anant Mahendale was born on 14th February, 1918 in Harsud (M.P.).

He graduated from Baroda College at Baroda in 1937 and earned his M.A. degree from Wilson College, Mumbai. He worked for his Ph.D. on 'Historical Grammar of Inscriptional Prakrits'.

His thesis was published by the Deccan College in 1937 and was reprinted in 1997. He served as lecturer at Basaveshwar College, Baglakot in Karnatak and as Professor, Navsari in Gujrat. He joined Deccan College as Reader in 1951. He also worked for the Dictionary Project at Deccan College. After his retirement, he had been living at Pune with his son and daughter-in-law. He remained very active even at the age of 102 years.

Mehendale worked in diverse fields. He is one of the few experts in Iranian studies and has published more than a dozen articles on Avestā. His contributions to Pali-Prakrit are also equally important.

Mehendale has been a man of cordial nature, very modest and courteous with a commitment to Gandhism. He earned the covetous Bhāṣā-Sammān of Sahitya Akademi, New Delhi.

The Bibliography of his writings as prepared by Pratibha Pingale includes twelve books and 98 articles on Veda, Iranian studies, Pali-Prakrit, *Mahābhārata* and allied disciplines. Amongst these, mention may be made of *Historical Grammar of Inscriptional Prakrits, Bharhut Inscriptions* (Jt Editorship), *Nirukta Notes* (in two

volumes), *Some Aspects of Indo-Aryan Linguistics, Ṛgveda Saṁhitākāra and Father Esteller, Ṛgveda* (Marathi translations of the hymns selected by Vinoba Bhave), *Game of Dice in Ancient India, Gāthās of Zarathrushtra and Yasna Haptanhāiti* (with Marathi translation and Sanskrit equivalents), *Reflections on the Mahābhārata War, Cultural Index of the Mahābhārata* (Vol I) and *Prolegomena on the Metre and Textual History of the Ṛgveda.*

He breathed his last on 20th August 2020.

Mehendale made significant contributions to Avestan studies and his researches in Pali and Prakrit.

23. Shridhar Bhaskar Varnekar (1918-2000)

Prajñābhāratī Shridhar Bhaskar Varnekar was born on 31st July, 1918 at Nagpur. He served as Professor in the department of Sanskrit, Nagpur University.

He passed away on 10th April, 2000.

He has authored one of the most voluminous historical epics of our times in Sanskrit – *Śivarājyodayaṁ*, together with seven *khaṇḍakāvyas*, there collections of lyric poems, eleven *śatakakāvyas*, a collection of his original short stories and also several *stotras, kāvyas*. *Bhātaratnaśatakaṁ* and *Svātantryavīraśataka*m – centuries of verses by him reflect his patriotism. *Sanskrit-Vāṅmayakośa* and Arvācīnasaṁskṛtasāhityaṁ are his valuation contributions to Sanskrit studies.

He was honoured with most prestigious awards for literature – Sahitya Akademi Award (1974) for *Śivarājyodaya*m, *Surbhāratīkaṇṭhābharaṇa* (1977), Kālidāsa Award (1983), *Kuvalyānanda Yoga Prize* (1988), *President's Certificate of Honour* (1989), *Prajñābhāratī* (1989), *Kṣamādevī Rao Award* (1990), *Dr. Hedgewar Prajñā Award* (1990), *Mahārashtra Gaurav Award* (1991) *Vāṅmayacūḍāmaṇi Award* and *Nana Saheb Peshwa Award* (1992).

The title of *Prajñābhāratī* was conferred upon him by Shankaracharya.

24. Ramji Upadhyaya (1918-2011)

Ramji Upadhayay was born on 9th February, 1918[110] at Maleji, a village in Balia District of U.P. He was the youngest of six children born to Pt. Mahavir Upadhyaya

110 Pandey & Gautam (2015) give the year of his birth as 1920, which is most probably based on official documents.

and Yoshomati Devi. Pt. Mahavir Upadhyaya, his father, was a teacher and a man devoted to religious obligations.

After completing his school education at Balia, Ramji Upadhyaya secured admission in the University of Allahabad to earn the B.A., M.A. and D.Phil. degrees from there. He worked on '*A Study of Sanskrit and Prakrit Mahākāvyas*' under the supervision of Professor Babu Ram Saxena for his doctorate degree. Later, he was awarded the degree of D.Litt. on his thesis '*Prācīna Bhāratīya Sāhitya kī Sāṁskṛtika Bhūmikā*' in 1970 from Saugar University. Besides the illustrious Baburam Saxena, Pt. Kshetresh Chandra Chattopadhyaya, Umesh Mishra, P.K. Acharya were his gurus at Allahabad.

Upadhyaya joined the University of Saugar as lecturer in Sanskrit department on 7th July, 1947. He was elevated to the post of Reader on 11th July, 1957 and became a Professor in the same department on 1st September 1963. He headed the department for around thirty years, served as Dean in the faculty and other offices on several terms. He was married to Vibha, the daughter of Indra Dev Tiwari, a resident of Urenī in Balia District. in his young age.

With his specialization in the study of Prakrit literature and Indian culture, Upadhyaya produced a number of volumes on presenting a panorama of Indian culture together with its multifarous aspects. He was particularly impressed by the Gandhian thought and the ideology of Madan Mohan Malaviya. Amongst Sanskrit scholars he was in close contact wth starwarts like P.L. Vaidya, Gopnath Kaviraj and many laureates of modern Sanskrit literature. Always clad in white Khadi with a cap (*topi*) on his head, he tried to emulate Gandhian idealogy in his life. After his retirement from Saugar University he build a spacious house at Varanasi and maintained cows and garden.

He passed away on 17th January, 2011 at Varanasi.

He was a man of self respect and uncompromising nature, who stuck to his values and morals.

He has authored more than 65 books and a hundred research papers. Ramji Upadhyaya started a quarterly research journal – *Sāgarikā* – from 1962 which established land marks in Indological research. He was elected President of Sāhitya Section for AIOC Pune session in 1975.

A prolific writer, Ramji Upadhyaya has produced an enormous corpus of literature on history of Sanskrit liiterature, Modern Sanskrit writings, medieval Sanskrit Drama and Indian culture. His writings include about 25 books in Sanskrit, more than seventeen books in Hindi together wiyh his research works in English. He has authored a number of original plays and two novels in Sanskrit. Credit goes to him for shifting the focus of Sanskrit studies and researches to contemporary creativity in Sanskrit. Notable

amongst his works are – *Bhāratasya Sāṁskṛtikanidhiḥ, Viśvamānavasaṁskṛtiḥ, Bhāratīyasaṁskṛtisaurabham, Mahākaviḥ Kālidāsaḥ, Madhyakālikaḥ Saṁskṛtālokaḥ, Viṁśaśatābdikam Saṁskṛtanāṭakam, Nāṭyaśāstriyānusandhānam, Daśarūpakatattvadarśanam, Dvā Suparṇā and Satyahariścadrodayaṁ* (both novels) along with seven plays on Sītā, Kaikeyī, Aśoka, Nanda and Gautama, Śambūka, Ekalavya and Madan Mohan Malaviya in Sanskrit. He has also compiled dictionaries of terms in *Nāṭyaśāstra* and *Mahābhārata*. In Hindi he produced four voluminous works on Indian culture and seven volumes on the history of Sanskrit literature.

25. Bachchulal Awasthi (1918-2005)

Bachchulal Awasthi was born on 8th August, 1918 in a Brahmin family. His father and grandfather never had any schooling, but seeing that the boy Bachchulal could decipher the characters of alphabet on his own, they admitted him in a local Madarasā, where he was taught Urdu. Upon the advice of the village pundit, he was admitted to Sanskrit Pathahala on the day of *Vasantapañcamī* in 1933. He passed *Prathamā* of Government Sanskrit College Varanasi in 1936 and *Madhyamā* with *Vyākaraṇa* in 1941. Subsequently he earned he degrees of *Śāstrī* in *Vyākaraṇa* (1944) and *Vyākaraṇaācārya* (1947). He also passed the *Darśanaśāstrī* examination of Lucknow University and stood first class first in *Sāhityācārya* of the same university in 1946. He did not want to remain confined to traditional learning only, and appeared in various examinations of modern stream beginning from High School itself and passed M.A. in Sanskrit and Hindi. He earned the degree of Ph.D. from Agra University in 1963 and was awarded D.Litt. of Saugar University in 1975.

He taught *Sāhitya* and *Vyākaraṇa* in Sanskrit Vidyalayas for five years and from 1949 served as lecturer in Hindi department of a college at Lakhimpur Kheri in U.P. On 1st July, 1967, he joined Hindi department of Saugar University and retired from this department on 6th August 1978. For four years after his retirement, he was teaching PG classes in the Sanskrit department of HSG University and for three years in the philosophy department of the same university. He also worked in the project on *Bhāratīyadarśanabṛhatkośa* in the same department. Thereafter he was heading Ācāryakula of Kālidāsa Academy, Ujjain.

Awasthi guided more than twenty researchers for Ph.D. and two for D.Litt on various topics related to liiterature and Philsophy.

Notable amongst his works are – *Hindivyutpattikośa* in 9000 pages, *Tulasīkośa* (A Dictionary on Tulasidāsa's literature, in two volumes), *Harasiddhi* Commentary

in Sanskrit on *Śivamahimnastotra*, *Trinayana bhāṣya* in Sanskrit on *Pāṇinīyaśikṣā*, *Vādatrayī* (a treatise in Sanskrit dealing with *Karmavāda*, *Prāmāṇyavāda* and *Khyātivāda*). Some of his works are related to literary theory and Criticism in Hindi literature, viz. *–Kāvya men Rahasyavāda, Bhāratīya Samīkṣā men Dhvanisiddhānta, Dhvanisiddhānta tathā Tulanīya Sāhityacintana* etc.

Bhārtīyadarśanabṛhatkośa (Encyclopedia of Indian Philsosophy) is his magnum opus. It is one of the most monumental works on Indian philosophy. Running into more than 20,000 pages, it presents a brilliant and authentic exposition of various terms related to diverse philosophical systems.

Awasthi was a very sensitive poet and experimented with various forms in his creative writings. He received Sahitya Akademi Award for *Pratāninī* – an anthology of his original Sanskrit poems.

26. S.D. Joshi (1919-2013)

Shivaram Dattatreya Joshi belonged to the *guru-śiṣya*-lineage of great grammarian Nāgeśabhaṭṭa. He was born in a traditional Maharastrian Brahmin family on 15th of August, 1919. He received elementary education in *śāstras* from his uncle Maheshwar Shastri Joshi, one of the disciples of Shankar Shastri Murulkar. Murulkar has been the student of Vasudev Shastri Abhyankar.

He graduated from TMV. He earned the the degree of *Pāraṇgata* in *Vyākaraṇa* and went to Harvard Uniersity for Post-graduate studies. He was inspired by Daniel H.H. Ingalls.

He joined the University of Poona and also worked as the head of this Deptt. and Director of the Institute of Advanced Study in Sanskrit, in this university.

He was also at the helm of affairs in the monumental Sanskrit Dictionary Project at Deccan College. He succeeded the legendry Prof. R.N. Dandekar as the Hon. Secretary of BORI and as the General Secretary of AIOC, and for several years guided these two institutions with his vision and perception.

Under his dynamic leadership, both Sanskrit Deptt and the CASS became vibrant centers for studies and research in Sanskrit. Students from neighboring states and neighboring countries like Thailand, Korea, Japan and even Holland, Germany etc flooded to join the M.A. courses in the department Joshi was a popular teacher and it was his mentoring as a teacher which led to the making of scholars like Saroja Bhate, Ashok Akjulkar, Banmali Biswal, B.K. Dalai, Keshab Chandra Dash, Achyutanand Dash and others His benevolence as a teacher has always been cherished by his

students. He was specially kind to the students coming from under privileged sections of society.

B.K. Dalai remembers him as a 'noble soul, a man with a golden heart, always caring for others.'

Joshi is known for his exemplary command over both the aspects of *Vyākaraṇa – Prakriyā* as well as *Nirukti* . His publications in field of *Vyākaraṇa* and Indian linguistics include a large number of texts edited with commentaries and English translations and they are considered as landmarks in this field. He has produced critical editions of several *Āhnikas* of *Pātañjalamahābhāṣya* with exhaustive notes, translation and annotations. He encouraged his students and junior colleagues to join hands with him and produced several volumes under joint authorships/editorships. He also edited several volumes of CASS Studies. Joshi excels as a creative writer in Sanskrit also. His translation of Shakespear's Hemlet under the title *Candrasenaḥ – Durgadeśasya Yuvarājaḥ* is an exemplification of trans-creation and exploring the possibilities of Sanskrit as a language for translation.

A Felicitation volume titled *Pāṇinian Studies* (jointly edited by Prof. Saroja Bhate and Prof. Ashok Aklujkar) was published in his honour by Michigen University.[111]

27. G.B. Palsule (1921-2005)

Gajanan Balkrishna Palsue was a polymath, a poet, a good translator, a versatile prose writer and playwright all combined in one. The only child of Balkrishna Mahadev and Radhabai, he was born on the 1st November 1921 in Satara District, Maharashtra. He earned the degrees of B.A. and M.A. from the University of Mumbai in 1943 and 1948 and was awarded Ph.D. from the University of Pune for his thesis on the critical study of Sanskrit *Dhātupāṭhas*. He served as a Research Assistant at BORI during 1948-56, sub – editor at Dictionary Project of Deccan College for some time and then joined the CASS at University of Pune as Reader, from where he retired as Professor in 1981. He worked as the Director of BORI from 1981 to 1985 and subsequently became the UGC visiting Professor there to work on the critical edition of *Mahābhāṣya*. After that he has been working as editor of Prakrit Dictionary in this very institute.

Palsule had fairly good command over Sanskrit, English, Marathi, Hindi and German. He translated Deussen's 'Sixty *Upaniṣads* of Veda' from German into English. He is widely acknowledged for his extra-ordinary expertise in *Vyākaraṇa*. His publications include *Sanskrit Dhātupāṭhas – A Critial Study* (1961), *Kavikalpadruma* of

111 Facts are based on the account given in write up of Banamali Biswal in Dalai: 406-12.

Bopadeva (Critical edition, 1954), *Yubhātah Saṁskṛtaṁ Prati* (RSkS, 2011), *The Role of kṛ in Sanskrit Grammatical Terms* (University of Poona, 1968), *Mahābhāṣyadīpikā* of Bhaṛtṛhari – *Āhnika* VII critical edition BORI, 1991, together with several important research papers. Amongst his creative writings in Sanskrit mention may be made of *Samānam astu vo manaḥ* (1965), *Bhāso Hāsaḥ* (play, 1980) *Dhanyo'haṁ*, *Dhanyo'haṁ* (play on the life of Savarkar, 1972), *Vaināyakaṁ* (1998, epic on the life of Savarkar), *Vivekānandacaritam* (epic on the life of Vivekanand) . *Rāyadurgo Jāgarti* and *Atra mṛtyur vilajjitah* are his translations of Vasant Kanetkar's plays, *Andhaṁ Yugam* presents the translation of Hindi classic by Dharma Vir Bharati.

He was an admirer and follower of Savarkar. "Sanskrit and Savarkar both occupy a respectable place in my life" He writes.

He was a recipient of Preident's Certificate of Honour in 1996.[112]

28. Prem Narayan Dwivedi (1922-2006)

Prem Narayan Dwivedi was born on 5th June 1922. His father Pt. Paramanand Dwivedi was adept in *Jyotiṣa* and *Karmakāṇḍa*. Prem Narayan passed *Madhyamā* of Queens College, Varanasi in 1940 and *Śāstrī* in *Vyākaraṇa* in 1944. He also earned the degree of *Kāvyatīrtha* of Bangīya Sanskrit Parishad in 1943. He aligned with modern stream also by passing B.A. and M.A. (1962) from Saugar University. He earned Ph.D. from the same Univ in 1965 for his research work on '*Ethics in Vaiṣṇava-Purāṇas*'.

At Sagar, he learnt *Nyāya*, from Pt. Lashmi Narayan Dwivedi, *Nyāyācārya*. Prem Narayan Dwivedi taught at Brahmacharyashram Sanskrit Mahavidyalaya at Sagar in M.P. and subsequently at the Night College in the same city from 1965 to 1975. As Sanskrit was abolished from in this College, he accepted a teaching post in Municipal Higher Secondary School at Sagar. He retired from the School service in 1980. The same year, he was employed as lecturer on ad-hoc basis in the Sanskrit department of Saugar University where he was teaching PG students for two years. He also volunteered his services for teaching in a pathshala run at Brindavan Bagh in this city. He was engaged as a counselor in the Research Project *Bhāratīyadarśanabṛhatkośa* and served under this project for four years. Subsequently he was awarded *Śāstracūḍmaṇi* of RSkS and again has been teaching PG and Diploma students in the Sanskrit department of Saugar University.

A soft-spoken man with very humble disposition, Prem Narayan Dwivedi was a man of saintly nature. Besides teaching *śāstras* to whom so ever who approached him

112 Facts are based on the account given in – G.B. Palsule – Rita Chattopadhyaya, Sanskrit Pustak Bhandar, Kolkata, 2020; write up of S.K. Jadhav in Dalai:398-405

with a desire to learn, he remained singularly devoted to translating great classics of Hindi literature in Sanskrit, and emerged as the greatest translator in Sanskrit. The enormous bulk of his translated works comprises complete *Rāmacaritamānasa* and *Kavitāvalī* of Tulasīdāsa, Complete *Bihārīsatsaī* of Bihārī (under the title *Saundaryasaptaśatī*), *Dohāvalī* of Rahīma, many compositions of Kabīr and Mīrā, Āṁsū by Jai Shankar Prasad along with folk songs from Bundelkhand and some modern poetry from English and Hindi. He was given Translation Award by the Sahitya Akademi and also received President's Certificate of Honour.

29. G.C. Pande (1923-2011)

Prof. Govind Chandra Pande was born at Allahabad in 1923. He worked in the University of Allahabad as Lecturer and Reader in the departments of history and Ancient History, Culture and Archaeology from 1947 to 1957. At the young age of 34, he became the Professor of Ancient History, Culture and Archaeology at the University of Gorakhpur in 1957 and from there was invited by the University of Rajasthan, Jaipur, as Tagore Professor of Indian culture and head of the department of history in 1962. He was the Vice Chancellor, University of Rajasthan from 1974 to 1977. He returned to his alma mater, the University of Allahabad in 1978 and retired as its Vice Chancellor of this university in 1984. He was visiting Gaekwad Professor, B.H.U (1984-85) and the first National Fellow of the ICHR (1985-88). He held the posts of Chairman, Central Institute of Higher Tibetan Studies, Sarnath; Chairman, Allahabad Museum Society and Editorial Fellow, Project in Indian History of Science, Philosophy and Culture. He was also the President-cum-Chairman, Indian Institute of Advanced Study, Shimla.

By profession, Prof. Pande was a versatile scholar, a philosopher, a thinker and poet by inclination. He was a linguist by choice having knowledge of Sanskrit, Pali, Prakrit, French, German, Chinese, Latin, Greek and Persian. His contribution to learning and letters comprises nearly 40 books and 100 papers/articles in various disciplines. He was adept in *śāstras* and equally excelled in creative writing. A Prolific writer, Pande has enriched the corpus of literature in three language Sanskrit, English and Hindi by his original philosophical works as well as creative writings.

Pande evinces the perception of the continuity and contemporary relevance of Indian tradition. He unravels the beauty of nature and explores the mystery of death in a profound way. He emerges as a modern *bhāṣyakāra* discovering the original forms of India's multiple traditions overruling distortion by western scholars.

His works in Hindi include *Bauddha Dharma Ke Vikāsa Kā Itihāsa,* described by Nakamura in his well known *Bibliography* as the best documented work of that kind in any language; *Bhāratīya Paramparā ke Mūla Svara*, *Sāhitya Saundarya aur Sanskṛti, Bhāratīya Samāja : Ek Tāttvika aur Aitihāsika Vivecana; Vaidika Sanskṛti, Mūlya Mīmāṁsā.* In *Śaṅkarācārya Vichāra aur Sandarbha* Pande presented new perspectives in *Advaita Vedānta*. His editions of *Apohasiddhi* and *Nyāyabindu* present lucid translations of Buddhist logic from Sanskrit into Hindi with a gloss.

Amongst his works in English, *Studies in the Origins of Buddhism* reveals his insights and profound scholarship. It was highly acclaimed by scholars all around the world. *The Journal of German Oriental Society* (*ZDMG*) described it in 1961 as the best work on the subject in the previous 20 years. *Foundations of Indian Culture* (2 vols.) presents cultural synchronizations and their symbolic forms together with social reality. *The History of Indian Science Philosophy and Culture vol. 1, part I and II* (Ed) represents a new monumental beginning in Indian Historiography. *Life and Thought of Shankaracharya* and *MM Gopinath Kaviraja* are historical biographies which are of quite original kind. In *Meaning and Process of Culture* Pandey discusses philosophy of history in the light of Indian tradition from an original point of view.

Pande's creative works in Hindi include four collections of original poems – *Agnibīja, Kṣaṇa-Lakṣaṇa, Hansikā* and *Jayā*. These poems are classicist in the definition of form but modern in rhythm. They are marked by philosophical questioning, appreciation of nature and wistful longing for the past.

Pande edited a volume of studies on Kālidāsa. He also presented a poetic trans-creation of *Gāhāsattasai.* Prof Pande's writings in Sanskrit include philosophical prose as well as original poetry. His three volumes in Sanskrit, *Bhaktidarśanavimarśaḥ*; *Saundaryadarśanavimarśaḥ*; and *Ekam Sad Viprāḥ Bahudhā Vadanti* discuss the philosophies of *bhakti,* beauty, and unity of religion. The 250 Sanskrit poems collected in *Bhāgīrathī* combine classical form and modern feelings. They are reflective and imagine the world under new metaphors. They have been hailed by scholars and critics of Sanskrit. *Astācalīyam* by him is a poetic trans-creation of English poems from Shakespeare to Yeats. In fact, most of his writings have been edited / reprinted more than once. His most acclaimed volume, *Ṛgveda*, a translation and explanation of the *Ṛgveda-* (all the ten *Maṇḍalas*) in eight volumes, is a one of the most outstanding contributions to Vedic exegesis.

In recognition to his contribution to learning and letter, he was conferred with various honourary degrees and awards at national and international level. 'Sarswati Samman' was given to him on 6 September 2004 for *Bhāgīrathī* the anthology of his original poems in Sanskrit, the first recognition of the value of creative writing in

Sanskrit in modern age. *Bhāratīya Paramparā ke Mūla Svara*, received the first Śaṅkara award – the highest award in India for philosophical writing. *Mūlya Mīmāṁsā* received a Government of India award as an original work on Axiology. *Sāhitya Saundarya aur Sanskṛti* received Mangala Prasad award. The honourary degrees given to him include *D. Litt*, *Vidyāvāridhi*, *Sāhitya Vācaspati*, *Mahāmahopādhyaya* and *Vācaspati*. Other awards and honours conferred upon him are – Darshan Vigyan Samman, 2011, Manisha Samman, and Naresh Mehta award. He was also conferred the Padmaśrī.

Prof. Pande had visited many foreign countries on invitation, some of which include USSR, England, Mexico, Switzerland, Austria, Germany, New Zealand, China and Sri Lanka. He had delivered numerous prestigious endowment lectures at many places.

G.C. Pande passed away in May, 2011.

The lecture as Chair person of Buddha Jayanti delivered by him in the programme jointly organized by ICPR and RSkS at Delhi on 12th May, 2011 was perhaps his last public appearance. Pande presented a novel interpretation of four *Ārya Satyas* as expounded by Richponche in his lecture.

30. Prabhakar Narayan Kawthekar (1923-)

The father and ancestors of Prabhakar Narayan Kawthekar have been serving as priests for the royal family of Holkars in Indore. He passed M.A.in Sanskrit as well as in Hindi from Agra University and also passed Śāstri examination. He joined M.P. Government Collegiate service and subsequently also served in the Universities of Nagpur, Bhopal and Ujjain. He has been VC of Vikram Univ Ujjain and President of Central Sanskrit Board.

Kawthekar worked on Narratives in Sanskrit for his Ph.D. His research work was published under the title *Sanskrit Sāhitya men Nītikathāonkā Udbhava aur Vikāsa* . He published two more works on this subject- *Vedic Ākhyāna* (in Hindi, 1965) and *Dhvanikathā* (in Marathi, 1955). Kawthekar has made studies in the stories, fables and tales in Sanskrit beginning from *Ṛgveda* to medieval period in a global perspective, taking into account the western notions of Narratology also. Kālidāsa has been his other area for study, and his various thoughts, investigations and research papers are comprised in the volume *Kālidāsa – the Man and the Mind (1999).* He established the periodicity of Kālidāsa in the first century BCE and finally as a younger contemporary of Patañjali. His edited works include *Camatkāracandrikā* of Kavi Karṇapūra and a work on *Dharmaśāstra* named *Ahalyakalpataru*. He has also made invaluable

contributions to Sanskrit poetry. His Sanskrit poems are collected in the volumes of *Bhūlokavilokanaṁ* – an anthology of his writings. *Bājīraomastānīyaṁ* is a Historical romance by him.

31. Vidya Niwas Mishra (1926-2005)

V.N. Mishra was born on 28 January 1926 at Pakarhḍīhā village of Gorakhpur District in U.P. He was educated at Allahabad University and also at Gorakhpur University. He earned Ph.D. from his research work on '*The Structural Method of Pāṇini*' in 1961. Subsequently, he started working with Rahul Sankrityayan to assist him in the compilation of a Hindi Dictionary. He also went to Barkley and Washington Universties for further studies and research.

He served as Officer in the department of Information under the Government of Vidhya Pradesh and U.P. for ten years. After that he joined the Sanskrit department of Gorakhpur University. He then teaching in SSVV from 1968 to 1977. In the meantime he had been teaching Hindi liiterature and Comparative linguistics at the Universities of California and Washington.

Most unfortunately Vidya Niwas Mishra passed away on 14th Februry 2005 after a fatal accident.

With his mastery over Sanskrit texts of *Sāhitya* and *Darśana*, Mishra is also a noted creative writer in Hindi. He authored, edited and translated over hundred books in Hindi and English. He also edited several journals and magazines. He twice served as the President of the Hindi Sahitya Sammelan. He served as visiting Professor at the California and Washington Universities, and Director of K.M. Munshi Hindi Vidyapeeth, Agra. He was also Vice-Chancellor of the Kashi Vidyapeeth and SSVV. He also worked as was the Editor-in-Chief of the leading Hindi daily Navbharat Times.

Mishra was honoured by two civilian honours by the Governmentof India – Padmaśrī and Padmabhūṣaṇa. He was the recipient of the Moortidevi Award of Bharatiya Jnanapeeth. In fact he mentored several institutions and remained a guiding spirit behind several cultural and academic organizations. He was closely associated with the ambitious project to bring out an Encyclopedia of Hinduism. For several years he had been editing *Sāhitya kā Amṛta* – A literary magazine. He was a nominated as the member of the Rajya Sabha.

In his essays Mishra exhibits a vast range of his in-depth knowledge with regard to indigenous traditions. He is known for his acumen at creating bridges across cultures and as an interpreter of Indian culture with a global perspective.

Notable amongst his works are – *Mahābhārata kā Kāvyārtha*, *Bhāratīya Bhāṣādarśana kī Pīthikā, Hindi kī Śabdasampadā, Tulasīdāsa – bhaktiprabandha, Bhāratīya Sanskriti ke Ādhāra, Loka aur Loka kā Svara, Sāhitya ke Sarokār, Hindi Sāhitya kā Punarāvokana, Hindi aur Ham Āja ke Kavi – Agyeya, Hindī kī Śabdasampadā, Bhāratīyatā kī Pahacāna, Hindudharma – Jīvan men Sanātan kī Khoj.*

A detailed note of his work *From Mideterian to Ganges* edited by Oscar Pujol has been taken up in the Introduction to this volume.

32. Pullella Sriramachandrudu (1927-2015)

Pullella Sriramachandrudu was born in 1927 in the village Indupalli of East Godavari District of Andhr Pradesh. He was taught Sanskrit *kāvya* and *śāstras* by his father Satyanarayan Shastri, and the by Kompell Subbaraya Shastri. He furthered his studies at Sansksrit college of Narendrapuram under the tutelage of Kompella Subbaraya Shastri. He studied *Vedānta* in Sanskrit College, Mylapore, Madras and earned the degree of *Vedāntaśiromaṇi* with Gold-medal. V. Venkatachalam was his classmate here. With Venkatachalam, Sriramachandrudu practiced conversational English. He was also awarded the degree of *Vidvān* in Telugu ad well as M.A. in three languages Sanskrit, Hindi and English. He also passed Hindi-Viśārada examination of Hindi Prachar Sabha. He worked for the Ph.D. degree at Osmania University on *Rasagaṅgādhara*. He started his teaching career at Malkipuram as a Hindi pundit. He taught at Amlapur, Bhagyanagar and Osmania University and also served as the director of Sanskrit Academy at Hyderabad.

He passed away on 24th June 2005.

Ramachandrudu was a versatile scholar with expertise in a number of *śāstras*, especially *Vedānta*, *Vyākaraṇa* and *Alaṅkāraśāstra*. He has done commendable work on *Rasagaṅgādhara.* He has highly regarded as a teacher and revered by his students, many of whom are have been serving as Professors of Sanskrit.

Ramachandrudu has authored detailed commentaries on *Kāvyālaṅkārasūtra, Kāvyādarśa, Kāvyaprakaśa, Dhvanyāloka*, and *Dhvnyālokalocana* in Telugu. A prolific writer in Sanskrit, Telugu and English, he has functioned as a *bhāṣyakāra* of Sanskrit-based knowledge systems. He produced a Telugu translation of Vālmīki's *Rāmāyaṇa* in seven volumes. *Ko vai Rasaḥ* an original work in Sanskrit establishes him as an *ācārya* of *Alaṅkāraśāstra*. *Susaṁhatabhāratam* an original Sanskrit play by him depicts India's struggle for freedom. Ramachandrudu also produced Sanskrit translations of *Gītāñjali* by Rabindra Nath Thakur and some proverbs from Persian

language under the title *Pārasīkalokoktayaḥ.* His monograph on Bhaṭṭi under the series 'Makers of Indian liiterature' published by the Sahitya Akadami is an example of insightful research and intensive study.

Aruna Vyas has produced a monograph on his life, deeds and writings in 191 pages. She has given a list of 149 books by Ramchandrudu. A seminar of Ramachandrudu's contribution to Sanskrit studies was organized at Arts College of Osmania University on 15th, 16th and 17th November, 2007. The Proceedings of this seminar have been edited by Prof. Shashirekha, one of his students and published under the title *Rāmacandrapratibhā.* . It comprses 38 papers on Ramachandrudu. An *Amṛtotsava Volume* in his honour was released in 2003.

One of the most prolific writers amongst gifted Sanskrit scholars, Pullella Sriramachandrudu produced enormous literature in Sanskrit, English and Telugu including original creative writings, translations and scholarly works. He created bridges across Eastern and Western philosophies in his brilliant work on comparative philosophy in Sanskrit. [113]His Sanskrit treatise on Rasa Theory establishes him as an original thinker. He enriched Telugu literature by copious translations of great Classics from Sanskrit.

33. N.S. Ramanuj Tatacharya (1928-)

N.S. Ramanuj Tatacharya was born on 15th April, 1928. He is the illustrious son of an illustrious father Krishnaswamy Tatacharya, a resident of Navalpakkam in Tamilnadu, which is known for the assiduous pursuit of Vedic learning. He was tutored in *Nyāya* under his father and Shri Devanath Tatacharya Swami of the same village, who was a saint and a scholar. He was awarded Gold Medal for standing first in Nyāyaśiromaṇi examination. He also passed the Language Course in Hindi run by Dakshin Bharatiya Hindi Bhasha Prachar Samiti in 1957.

He worked at the Govt. Mss. Library Chennai assisting the curator in editing printing and publishing the manuscripts under Madras GOS. He joined the Deccan College and worked at the Dictionary Project under the able guidance of S.M. Katre. In 1964, he joined Kendriya Vidyapeeth at Tirupati, served this institution as its founder Vice Chacellor when it was designated as a deemed university and retired from there in 1994. Veezinathan is one of his students in *Nyāya*.

Tatacharya reeived the titles of *Śāstraratnākara* (1957) from Vedāntadeśika Śāstrabodhinī Sabhā of Tirupati, *Tarkavācaspati* wth Goldmedal from Raghavendra

113 See Appendix (i) for an up-to-date bibliography of his published works.

Mutt of Mantralaya in A.P. and Presidents Ceritificate of Honour in 1986. He was awarded the prestigious Śrīvāṇī Alaṅkaraṇa of Ramakrishna Dalmia Trust in 1994.

His commentaries on *Gādādharī* and *Tattavacitāmaṇi* have been hailed as the gateways for understanding *Navyanyāya*. He prepared critical editions of a number of texts like *Jñāpakasaṁgraha* of Nāgeśabhaṭṭa. He also authored a commentary on this text. His commentary on *Dinakarī* is also characterized by his scholarly command over *Navyanyāya*. He has been working as Honourary Professor in department of Indology in French Institute at Pondicherry.[114]

34. Ramaranjan Mukherji (1928-2010)

Ramaranjan Mukherjee, son of Amitaranjan Mukherji was born on January 1st, 1928 at Birbhum in West Bengal. He was educated at Calcutta and earned the degrees of B.A. (1944), M.A. in Sanskrit (1946), Ph.D. (1955) from the University of Calcutta. He was awarded and D.Litt. in 1965 by Jadavpur University. He started his teaching career as lecturer in Sanskrit at P.K. Rai Memorial College at Bihar in 1947. He then joined Suri Vidyasagar College and served there from 1948 to 1956. After working in West Bengal Eduation Service for a couple of months, he joined Jadavpur University as Lecturerin 1956. He retired rom this university as Professor in 1987 and worked as visiting Professor in a number of Universities, viz. – University of Rajastha, Imphal and Vishvabharati. He was honoued as Emaritus Fellow by the department of culture, Governmentof India and also by The UGC. He was nominated as Senior Research Professor by the Asiatic Society and the ICPR awarded him the Senior Research Fellowhip. Burdwan University gave him D.Litt. Honoris Causa.

Mukherji left this mortal world on 13.3.2010.

Besides a number of positions of eminence, Mukherji has been the Vice Chancellor of the Universties of Burdwan (1970-71, 1973-84) and Rabindra Bharati (1984-87). He also became the Chancellor of RSV Tirupati.

Rama Ranjan Mukherji was honoured with the President's Certificate of Honour and Padmashri (2010). He also received the prestigious Vishvabharati Samman of the Governmentof U.P. in 1985. MM was twice awarded to him by Government Sanskrit College Calcutta and by RSV Tirupati. SLBSRSV conferred the honouray degree of *Vācaspati* upon him. He was also given Mahākavi Kālidāsa award by the Government of M.P. and KKVV, Nagpur.

114 Facts are based on the account given in *Mahasvinī* – N.S. Ramanuj Tatacharya Fel. Vol., pub. By RSV, Tirupati, 2003.

Mukherji is know for his substanctial contributin to the study of *Alaṅkāraśāstra.* Notable amongst his publicatios in this area are *Literary Criticism in Ancient India, Imagery in Poetry – An Indian approach, Comparative Aesthetics – Indian and western, Global Aesthetics and Sanskrit Poetics, Critical Edn. of Vyaktiviveka with English translation and notes* along with a number of papers. A versatile scholar known for his eloquence and erudition, Mukherji has also authored books in diverse fields. To cite some of the titles, mention may be made of *Corpus of Bengal Inscriptions* and *Indian Tradition – Its Continuity.*

A person with vast experience of travelling throughout the globe far and wide and with prolonged admisnistrative and educational experience as well, Mukherji provided a kinetic leadership to the fraternity of Sanskrit scholars.

35. Bishvanath Bhattacharya (1930-2019)

Vishvanath Bhattacharya, son of Pt. Taracharan Bhattacharya, was born on 19th August, 1930. Taracharan Bhattacharya married twice. Sumati Devi, Bishwanath's mother died in 1946. Hemendra Nath Bhattacharya and Vibhuti Bhushan Bhattacharya were his step brothers.

Bishvanath was educated up to High School level at home. He passed B.A. examination in 1951 from BHU with Gold Medal and M.A. in 1953. He also passed Śāstrī examinationin *Sāhitya* in 1954 from SSVV with highest marks. He worked for Ph.D. at BHU on Drama and Dramaturgy in Sanskrit and earned Doctorate in 1957. He was married to Meera Devi in 1952 and had four sons who are all settled in diverse fields.

He joined the Sanskrit department of Saugar University (now HSG University) at Sagar in M.P. in 1958. He was appointed reader in the Sanskrit department of BHU in 1969, and served in the same department as Professor from 1979. He retired in 1990, but served the university under re-employment for six more years. He was awarded President's Certificate of Honour in 2016, *Sāhityavācaspati* by Bhāratīya Vidvat Parishad and Vācaspati by SLBSRSV. *Vākovākyam* – a research Institute honoured him with *Vākovākyam Sammān*.

Sāhityavivekaḥ (in Sanskrit), *Sanskrit Drama and Dramaturgy*, *Saṁskṛtakāvyasaṁgrahaḥ* (anthology of poems), *Vicārabindavaḥ* (collection of essays in Sanskrit) are his original works. He has edited *Kāvyaprakaśa* with *Pradīpa, Udyota* and *Prabhā* commantaries as well as *Sarasvatīkaṇṭhābharaṇa* with commentaries of Ratneśvara and Jagaddhara.

Vishvanath Bhattacharya donated his parental house at Jangambari, Varanasi, which was known as 'Hārācaraṇa Sāhityācārya Smṛti Bhavana' to Banga Sahitya Samāj for cultural and literary activities. A rich library of rare books in Bangali is housed in the premises of this building.

He passed away on 4.12.2019.[115]

36. Vishvanath Mishra (1930-)

Vishvanath Mishra was born on 15th June, 1930 in Agaiyyā village of Sivān District (Bihar) in the family of Sarayūpārīṇa brahmins. Pt. Ramkeshav Mishra and Sarala Devi were his parents. His ancestors practiced astrology and owned profuse lands. His mother died when he was just a child. Vishvanath received elementary education at a nearby village, Sisai, and moved to Varanasi for Sanskrit education. He was admitted to Dharmasangha Mahavidyalaya in 1946, and studied *śāstras* with Ramyash Tripathi alias 'Mahashayaji'. After studying for four years at Dharmasangha Mahavidyalaya, Vishvanath left the institution and started living with his guru 'Mahashayaji' at Jagatganj. Studying with him, he passed *Madhyamā* of Queens College in 1949. He obtained first division in *Vyākaraṇācārya* of Queens College in 1955. Vishvanath Mishra inherited the teaching methods of his guru 'Mahashayaji', and even his classmates, like Shrimishra used to study with him. As a student, he used to travel with Karapatri ji, the founder of Dharmasangha Mahavidyalaya to attend religious programmes and *yajñas* organized at Delhi, Kanpur, Calcutta and other places. He passed M.A. in Sanskrit of Gorakhpur University in 1961 and *Sāhityācāya* of VSVV in 1962.

He started his teaching career at Vārāṇaseya Agrawal Sanskrit Mahavidyalaya and taught there from 1.9.1957 to 11.9.1960. At the same time, he was also teaching at Brahmavidyā Sanskrit Mahavidyalaya. He came to be widely known for his brilliant exposition of the texts, and students thronged to learn from him. Mishra then joined Govt Sanskrit College of Daltanganj at Bihar as teacher of *Vyākataṇa*. He served this institution from 12.9.1960 to 17.9.1963. Vasudev Dwivedi of Sarvabhauma Sanskrit Prachar Karyalaya, Varanasi, recommended him for the post of Principal at Shardul Sanskrit Vidyapith at Bikaner in Rajasthan. He worked as Principal of this Vidyapith from 27.9.1963 to 30.6.1988. After his superannuation from this institution, Mishra has been teaching at Brahmi Vidyapith of Ladnun (2.9.94 to 31.1.04) and Jain Vishvabharati of Ladnu from 1.12.2005.

115 Facts are based on the account given in: Pandey & Gautam, 2017.

He received President's Certificate of Honour on 16th February 2002. He was honoured by the Governor of Rajasthan on the Sanskrit Day in 1989 and by Sanskrit Academy of Rajasthan as 'Viśiṣṭa-vidvān' in 1999. He received '*Tulasī-Prākṛta-puraskāra*' in 2002 and 2007. He was given the title of MM by the Governor of U.P. in 2002.

Mishra published Sanskrit poems and plays in several Sanskrit periodicals like *Sūryodaya*, *Bhāratī* etc. Notable amongst his scholarly works are – *Prauḍhaprabandhasaurabham* (Collection of 54 essays on *Vyākaraṇa, Sāhitya* etc.), Commentaries *Subodhini* on *Paribhāṣenduśekhara* as well as *Laghuśabdenduśekhara,* Commentary *Bṛhadvṛtti* on *Bhikṣunyāyakarṇikā* of Acharya Tulasi, *bhāṣya* in Hindi and Sanskrit on *Jainanyāyapañcaśatī* of Mahāprajña.

37. Satyavrat Shastri (1930-2021)

Satyavrat Shastri was born on 29th September 1930 at Lahore (now in Pakistan) to Pt. Charudev Shastri*, a great scholar of *Vyākaraṇa*. After participation his family moved to Delhi. Satyavrat worked for his Ph.D. on the topic 'Time and Space with special reference to *Bhartṛhari's Vākyapadīya'* under the supervision of Dr. Suryakant and secured his Ph.D. Degree in 1955 from B.H.U. He was initiated into learning *Mahābhāṣya*, *Nyāya* and *Vedānta* by the pundits of Kashi. He joined DU in 1959 and served in its Sanskrit department for over three decades. He was appointed the Vice Chancellor of SJSSVV. He has served as Visiting Professor in a number of Indian and Foreign Universities.

The gamut of his original Sanskrit writings is comprised of *Mahākāvyas*, *Khaṇḍakāvyas*, stray poems, letters in versified form, prose and several other works. His Sanskrit poems include *Bṛhattaraṁ Bhrārataratnam* (*Khaṇḍakāvya*, 1959), *Bodhisattvacaritaṁ* (1959), *Śrīgurugovindasiṁhacaritaṁ* (1967), *Thāīdeśavilāsaṁ* (1979), *Śarmaṇyadeśaḥ Sutaraṁ Vibhāti* (1976), *Caran Vai Madhu Vindati* (2012). His voluminous collection of diaries in Sanskrit in two volumes *Dine Dine Yāti Madīyajīvitam* is a revealing account of his daily routine as well as the social and cultural activities during 2011. His fame as a poet rests on *Rāmakīrtimahākavyaṁ* an epic poems based on Rāma's story in Thai Rāmāyaṇa. The poem has been translatd into many languages.

Amongst his scholarly works – *Rāmāyaṇa – A Linguistic Study* (1964) is an attempt at full fledged appraisal of the language and diction of Vālmīki's *Rāmāyaṇa*, with precision and perception. *Discovery of Sanskrit Treasures* (2005) in seven volumes

is comprised of his miscellaneous essays and uncovers various facets of Sanskrit literature. *Studies in Sanskrit and Indian Culture in Thailand* (1982) as well *Thāī Deśa ke Brāhmaṇa* (1982) are results of his studies made during the long years he spent at Thailand as visiting Professor at Silpakorn University. In his works like *Kālidāsa in Modern Sanskrit Literature* (1990) and *New Experiments in Kālidāsa* (1994), Shastri locates Kālidāsa in contemporary Sanskrit creativity. In *Sanskrit Writings of European Scholars* (2012) he has collected writings of many European scholars both in verse and prose. *Subhāṣitasāhastrī* (2006) and *Cāṇakyanīti* (2013), with trans. in Hindi and English) are his edited works. He has translated the formidable '*Mahācitrakāvya'* of Nityānanda Shastri entitled *Rāmacaritābdhiratnaṁ* in English which appeared in 2013. He has also translated A.A. Macdonnel's *A Vedic Gramamar for Students* into Hindi (1971, 1987).

Shastri has begged more than 85 honours and awards including the *Padmabhūṣaṇa* from the Gov. of India and the Fellowship of Sahitya Akademi as well as the Jnānapīṭha Award. He is held as a living legend in Sanskrit.

His creative writings are marked with mellifluous style and perspicuity of expression. His research works reflect the spirit of patient and persistent investigation. They are result of long term drives and moorings in the world of Sanskrit learning.

Satyavrat Shastri passed away on 13.11.2021.

38. Vishvesh Tirtha (1931-2019)

Vishvesh Tirtha was born on 27.4.31 at Ramakunj near Udupi to Kamallamma and Narayanacarya. He was named as Venkataram. He had his sacred thread ceremony at the pregnancy-age of eight years (*garbhāṣṭama-varṣa*) and received Nārāyaṇa-mantra from Viśvajñatīrtha Svāmī of Subrahmanya Mutt. He was inducted into the fourth āśrama on 3.12.38 by head of Pejavur Mutt by Shri Viśvamānya Svāmī and was given the name of Vśveśa Tīrtha. Upto the age of eleven, he learnt *Kāvya, Kośa* and *Vyākaraṇa* at Udupi and then became the disciple of Śrī Vidyāmānyatīrtha. As a student, he impressed his gurus by composing verses and a poem *Sāmbavijaya* in Sanskrit. He studied *Nyāyasudhā*, *Candrikā* and other texts of Mādhva philosophy and participated in *Vākyārtha-sabhās*. He was honoured by Maharaja Chamrāj Odeyer for his erudition and acquisition of *śāstric* learning. Raja Ram Varmā also honoured him for his extra-ordinary command over *Dinakarī* and *Rāmarudrī* the two commentaries on *Nyāyasiddhāntamuktāvalī*. He has been delivering lectures all across the country which were attended and appreciated by distinguished scholars like Datto Vaman Poddar,

Vasudev Shastri Abhyankar and others at Pune in 1966. In the *Viśvakalyāṇayāga* held at New Delhi, he gave a comprehensive rejoinder of the *pūrvapakṣa* as propounded by Rāmaśāstrī on the basis of *Māthurī-Pañcalakṣaṇī*. On this occasion, he was felicitated by veteran pundits of Kashi like Rajeshwar Shasri Dravid, Badari Nath Shuka etc. He was honoured with *Padmavibhūṣaṇa* by the government of India in 2002.

Vishvesh Tirth was a holy man with a vision and mission. He ceaselessly worked for uplifting the people. He also supported progressive outlook and worked for eradication of untouchability and other social evils. He gave *dīkṣā* (ordination) to people of lower caste and also helped them in various ways. He founded a Charity Hospital and generously held the village people in rebuilding their houses destroyed due to storms and earth quake. He created old age homes and orphanages at various places in Karnatak.

PPSM founded by him, is living epitome of his glory and dedication to learning. The silver jubilee celebrations of this prestigious research institute were held in 1981. The event coincided with Golden Jubulee of Swami Vishvesha Tirth himself, which was organized at national level. Besides PPSM, he also founded Vidyāpīṭhas at Ganagavati, Pajak, Hyderabad, Tripunithura and Delhi.

Vishvesha Tirth exhibited extra-ordinary organizing capacity by founding *Akhila Bhāratīya Mādhva Mahāmaṇḍala*. He organized many activities to promoted *Śāstric* learning and He has been generously helping students from under-privileged classes and has been teaching *Brahmasūtra* and other texts 'with malice towards none'. without any discrimination. Credit goes to him for having built up a very strong scholarly base of Mādhva school in Karnatak.

Notable amongst his publications are – *Tattvāñjaliḥ* (An exposition of the tenets of Mādhva System), *Gītāsāroddhāraḥ* (1968), *Gītāsāroddhāraḥ* (with English, Hindi, Telugu trans., 2007), *Īśāvāsyopaniṣatsāraḥ* (in Kannad), *Viṣṇutattvavinirṇaya* (Kannad), *Śrīmannyāyasudhāsāraḥ* (I pt.1995, II pt. 1996, Eng. Trans. 2001), *Śrīmadbhāgavatasāraḥ* (2001), *Sandeśakathāḥ* (2001), *Daśopaniṣatsāraḥ* (2007), *Nyāyāmṛtanavanītaṁ* (in Sanskrit, 2008), *Śrīrāmāyaṇasāraḥ Pātracitraṇaṁ ca* (2008), *Flowers and Light* (Collection of his lectures), *Anugraha* (Collection of his lectures).

The Prime Minister and the Home Minister paid their heartfelt tributes at his departure for heavenly abode in December 2019.

39. Bhagirath Prasad Shastri 'Vāgīśa' (1934-2022)

Son of Pt. Yamuna Prasad Shastri, Bhagirath Prasad Shastri 'Vāgīśa' was born on 24th July, 1934 in the village Bilaiyā, tehsil Khurai, District. Sagar in M.P. He studied *Vyākaraṇa, Yoga, Vedānta*, Music and English literature at Brindavan. He worked on Senior UGC Research Fellowship from 1964 and was awarded Ph.D. in 1964. He was conferred with the degree of D.Litt. in 1969. He served the SSVV for more than three decades.

Amongst his creative writings in Sanskrit *Kṛṣakāṇāṁ Nāgapāśaḥ* is a Radio Play, broadcast in 1956 (pub. In 1958). It depicts the rural Indian scenario and reign of tyranny unleashed by the zamindars over the farmers, and the efflorescence breathing with the possibilities of their emancipation with India's winning freedom and the efforts of Gandhi and Patel for their development. *Narmasaptaśatī* by him is a collection of 700 stanzas full of humor and satire.

Here Shastri delights with his wit. *Kathāsaṁvartikā* is a collection of his six original short stories for children. In *Tālsṭāyakathāsaptakam,* he has translated seven stories from Tolstoy.

In *Pāṇinīya Dhātupāṭha Samīkṣā'* (1965) he examines the roots as used in Vedic Sanskrit, Pāṇinian Sanskrit, Pāli, Prakrit, Apabhraṁśa, Hindi and other Indian languages as well as some other Indo-European languages. He has also examined various manuscripts. of *Dhātupāṭha*, critiquing the findings of several western scholars like Whitney. Vāgīśa Shastri has embarked upon the field of comparative linguistics in his monographs like *Taddhitāntāḥ kecana Śabdāḥ* (1967) and *Dhātvarthavijñānam* (1980) citing usages from as many as 37 languages. He joins line with Rahul Sankrityayana by analysis of languages of Romas in his *Tulanātmaka Bhāṣāśāstrīya Adhyayana* and *Jipsī Bhāṣā* (1986). His other works are *Anusandhānapaddhatiḥ* (1968, on Research Methodology, in Sanskrit), *Bundelakhaṇḍa kī Prācīnatā* (On the history of Ancient Bundelkhand, in Hindi).

Vāgīśa Shastri founded '*Vāgyogacetanāpīṭham*' in 1983 and started his experiments at teaching Sanskrit without adopting the tedious process of memorization. He could successfully exhibit how as many as 64000 declensions of diverse roots can be learned by just learning one and single root. He has created a mnemonic method of teaching Sanskrit called '*Vāgyogavidhi'*, simplifying the arduous task of memorizing, converting its tedious process into natural production of sound of language.

Vāgīśa Shastri is credited with bringing more than a hundred rare works into lime light by editing, preparing critical editions or research guidance. His edition of *Aniruddhacampū* is hall mark of standards in textual criticism. He has also made

researches on several unknown aspects of Ancient Indian history. *Bundelakhaṇḍa kī Prācīnatā* can be cited as one of the examples of his persistent journey in this field.

He has earned several awards and honours; notable amongst them are – *Padmaśrī* by the Governmentof India, *Kālidāsa* Puraskar of U.P. Government(1966), *Certificate of Merit* from the President of India (1969), MM (1980), MM (1982, Paṇḍita Pariṣaṭ Kasi) *Viśvabhāratī Sammān* of U.P Govt., *Maharshi Vyāsa Sammān*, *Bāṇabhaṭṭa Sammāna* and the *Śikhara Sammāna* of M.P. Government (2017).

40. Jagannath Pathak (1934-2017)

Jagannath Pathak was born on 2nd February, 1934 at Sasaram District., in Bihar. He passed *Sāhityācārya* examination from BHU in 1957, and then M.A. in Hindi and Sanskrit from the same University in 1964 and 1965. He was awarded Ph.D. Degree of BHU in 1968 for his thesis on a Critical study of Dhanapāla's *Tilakamañjarī*. He learnt *śāstras* in the company of stalwarts like Mahadev Shastri (Maheshwaranand Saraswati), Baldev Upadhyaya, Hajari Prasad Dwivedi and others at Kashi.

He joined SLBSRSVV and then served G.N. Jha Kendriya Sanskrit Vidyapith, Allahabad. He then served the RSkS as Reader and then as Principal and worked at its Jammu and Allahabad campuses.

He passed away on 9th March, 2017 at his residence in Jhunsi Allahabad.

As a linguist, Pathak was versatile in many languages like Urdu, Persian, Prakrit and Apabhrṁśa besides Hindi, Sanskrit and English.

One of most celebrated poets of Sanskrit in twentieth century, Pathak has several anthologies of his poems to his credit, viz. – *Kāpiśāyanī, Mṛdvīkā, Pipāsā, Vicchittivātāyanī, Āryāsahasrārāmaṁ, Vikīrṇapatralekhaṁ, Jagannāthasubhāṣitaṁ* (vol. I and II). He is also known for his creative writings in Hindi. He has produced an authentic and readable translations Sanskrit classics like *Harṣacaritam*, *Dhvanyāloka* etc. His edition of *Samudrasaṅgama* along with *Mazmā-ul-Baharain* of Darashukoh (2005) as well as the translation of the Dīvān of Ghalib are his monumental works. He has edited *Kāvyaprakaśa* with three commentaries (1976) and *Jātakamālā* of Āryaśūra (1977). He has also translated three Sanskrit works of G.C. Pande in Hindi, viz. *Bhaktidarśanavimarśaḥ*, *Saundaryadarśanavimarśaḥ* and *Ekam Sad Viprā Bahudhā Vadanti.*

Pathak avoided beaten tracts in his creative writings as well as in his researches and studies. He unearthed rare works of medieval/pre-modern period to bring out unknown facets of Indian history. Notable amongst the works edited by him are – *Jonarājacampūḥ*

(1979) *Jahangīravirudāvalī* (1979), *Shahajahan-Virudāvalī* (1979), *Vāṇīvilasitam* (1981), *Padyaracanā* (1979), *Durmilāśatakaṁ* (1980), *Ratimanmathanāṭaka* (1983), *Subhāṣitahārāvalī* (1984) and *Śṛṅgārarasaraśīḥ* (1999).

41. Ramchandra Dwivedi (1935-1993)

Ramchandra Dwivedi was born on 15th June 1935. His father Ganga Prasad Dwivedi used to live at the village Sakavai, Mohammadabad, in the District of Farrukhabad, U.P. He was a Kanyakubja Brahmin devoted to rituals and religious nature. He owned some land. Ramchandra in his boyhood was nourished with love by his mother, however his mother died when he was just eight years old. Craving for his diseased mother and indifference on the part of his father led the boy Ramchandra to move to the town, Mainpuri, where his maternal uncle lived. He spent his childhood in the temple of Bihariji at Mainpuri and received primary education at Ekrasanand Sanskrit Vidyalaya there. This Vidyalaya strictly adhered to codes of conduct and pattern of education as prevalent in *Gurukula* system. As a seeker of the path of knowledge, Dwivedi did not find himself in tune with the rigorous life of the Āśrama revolving around a constant cycle of rituals. He left the place with eleven inmates for Kashi in pursuit of knowledge, and was admitted in Madhyamā course of VSVV in 1947. He lived in a rented house with his inmates. Here he came into contact with Pt. Batuk Nath Shastri Khiste. Both Batuknath and his illustrious father Nanayan Shastri Khiste were impressed by the acquisitions of the boy Ramchandra and they offered him residence at their house, which came for him as a relief amongst all the struggles and suffering of his life at that time. The discussions with Pt. Batuk Nath were illuminating. Feeling the need to learn English, one day he purchased a radio and started listening to English news regularly. He accompanied Pt. Narayan Shastri Khiste in the All India Oriental Conference at Darbhanga. Batuk Nath Shastri also initiated him in the spiritual path of Śaiva Tantra, but Ramchandra remained indifferent towards it. He passed *Madhyamā* and *Śāstri* with highest rank along with B.A. Hons. from the DAV College. In 1956 he passed the *Sahityācārya* examination with highest rank. Besides the two Khiste gurus, he also came into contact with Mukund Shastri Khiste, Batuk Nath Shastri, Badari Nath Shukla, Dwarika Nath Dharmadhikari and Sita Ram Shastri at Kashi. He was well known for his versatility in his student life and actively participated in various cultural activities.

Once K.A. Subrahmanyam Iyer during his visit to Kashi came to the meet Narayan Shastri Khiste, and was introduced to young and budding scholar Ramchandra. Ayyar

advised him to come to Lucknow for higher studies. This was a turning point in his life. At Lucknow he became a student of K.C. Pandey. He passed M.A.in Sanskrit in 1954 and did his research for Ph.D. under the guidance of Subrahmanya Iyer on *Alaṅkārasarvasva* of Ruyyaka. He served at National Inter college Lucknow (1953-56) and Govt.College at Mirzapur (1957) and was appointed at the University of Lucknow. He was a very popular teacher and students of other classes joined his lectures. In 1961 he got an appointment at the evening college of DU. He was married with Kamla at Hyderabad House of Lucknow with his guru Pt. Batuk Nath Shastri present for giving his blessings. He prepared for intensive researches and further studies on Śaivism and *Kāvyaśāstra* during the six years of his tenure as a teacher in the Evening College at Delhi (1961-66). Here Pt. Mandan Mishra became his close friend, and it was at Mishra's instance that he applied to the post of Reader at the University of Udaipur. He served there for twelve years (1966-1978). He became Professor at the age of thirty three in the University of Udaipur. From 1978 to 1993 he served as Professor in Sanskrit department of Rajasthan University Jaipur. He met a fatal accident while travelling for Shimla from Kalka, and breathed his last in a hospital at Chandigarh on 27th September, 1993.[116]

Alaṅkāramīmāṁsā (1965), *Jātakamālā* (ed. in collaboration with M.R. Bhatt, 1966), Translations of *Kāvyaprakaśa*, *Tantrāloka*, *Alaṅkārasarvasvasañjīvanī* (1965, 1977) and critical edition of *Alankārasarvasva* with com *Vimarśinī* are his major contributions to the study of Literary theory in Sanskrit. *Trikadarśanaṁ* comprising his lectures delivered at SSVV is an exposition of *Śaiva* philosophy with his insightful interpretations.

He was honoured with President's Certificate in 1988. Amaldhari Singh, Surya Prakash Vyas, Hemlata Bolia, Bina Agrawal are some of his students who carved their own niche in the academic world.

42. Reva Prasad Dwivedi (1935-2021)

Reva Prasad Dwivedi was born in the village Nandner in Sehore on the banks of the river Narmada in 1935. His father Narmada Prasad Dwivedi was a pundit himself, and he initiated Reva Prasad, in his early boyhood, into chanting while his mother Lakshmidevi taught him alphabet.

Reva Prasad passed Madhyamā of Government Sanskrit College Varanasi in first division, then he repaired for Varanasi for higher studies. Here he passed *Śāstri* in

116 Facts are based on the account given in: Pīyūṣapath, pp 1-22

1953 and *Acārya* in *Sāhitya* in 1956, standing first class first in both the examinations. He especially learned *Sāhitya* and *Navyanyāya* with Mahadev Shastri, who was to be known as Mahesharanand Sarasvati and Shankacharya later. He also earned the degree of M.A. from the B.H.U. standing first in the first class in 1959. He earned Ph.D. of Ravi Shankar University, Raipur in 1965 and D.Litt. of Rani Durgavati University of Jabalpur in 1974.

From 1959 to 1970 he served a lecturer and Assistant Professor in M.P. GovernmentCollegiate service. He joined Sanskrit Vidya Dharma Vijñāna faculty in BHU on 22nd January 1970 as Reader and retired as Professor from there.

Reva Prasad Dwivedi is known for his enormous contribution to creative writings in Sanskrit. He has produced three epics poems – *Uttarasītācaritaṁ* (ten cantos, 699 verses), *Svātantyasaṁbhavaṁ* (80 cantos, perhaps the biggest epic prodiuced in Sanskrit in modern times), *Kumāravijayam* (11 cantos, 902 verses). He has authored more than twenty anthologies or *khaṇḍakāvyas* comprising original poems in Sanskri. To name some of them – *Sugato Bravīti* (117verses), *Vṛddhākumāri!* (129 verses), *Śaraśaiyyā* (103 verses), *Avadānalatikā* (230 verses), *Amerikāvaibhavam* (more than 500 verses), *Ayi Nīlanadi*, *Hariharāvadānam* or *Karapātrisvāmicaritam* (261 verses), *Jayendrasarasvatīpādāvādānam* (123 verses), *Ratnasvarūpvadānam* (205 verses), *Namonirvācanam*. *Saptarṣikāṅgresam* (in 10 acts) *Yūthikā* (based on Shakespeare's Romeo and Juliet, 4 acts) are Sanskrit plays by him. He has also written short stories in Sanskrit and three works for children.

Reva Prasad Dwivedi carved a niche for himself as a theorist in *Alankāraśāstra* by his *Kāvyālaṅkārakārikā*. He presented a new theory of *Alaṅkāra* as the Brahman or *Summum Bonum* of *Kāvya*. The work is available with translations in Hindi and English in two editions (1990, 2014). *Nāṭyānuśāsanam* in five parts is a treatise on dramaturgy and theatre by him. It is also available with Hindi translation (1996, 2008). Dwivedi has continued to pen down his new ideas on literary theory in works like *Sāhityaśārīrakam* (1998), *Alaṁ Brahma* (2005), *Saundaryapañcāśikā* (2012), *Kramapañcāśikā* (2012) and *Sāhityālaṅkāraḥ* (2016). The corpus of his scientific treaties comprises moe than 8800 *kārikās* with commentaries and translations all created by him. Texts edited by him include *Vyaktiviveka* with Ruyyaka's commentary, *Alaṇkārasarvasva* and *Alaṅkāravimarśinī*, *Śabdavyāpāravicāraḥ* (all with Hindi translations), *Raghuvaṁśadarpaṇa* of Hemādri (1974) and *Kālidāsagranthāvalī* (Critical edition). His edition of Bhoja's *Śṛṅgārarakāśa* has been one of the major contributions to the study of Sanskrit poetics. He has also prepared new manuscripts of Kālidāsa's works in Devanāgarī and Brāhmī scripts. *Sāhityaśāstrasamuccayaḥ* is an ambitious series of publications launched under his editorship by the Kālidāsa Samsthan, which is also his

creation. In the eight volumes published so far, texts of Bhāmaha, Ānandavardhana, Mammaṭa and other major authors of literary theory in Sanskrit have appeared. He is honourary Director of Kalidasa Samsthan founded by himself in 1984. He received the Certificate of Honour from the President of India 1978. Governmentof M.P. conferred upon him Kabir Samman. Some other awards and honours received by him are – Mitra Puraskār, Bhoja Puraskār and Vyāsa puraskāra. Asiatic Society of Mumbai honoured him with MM P.V. Kane Gold Medal in 1984. U.P Sanskrit Sansthan awarded him five times. Sahitya Akademi Award and Kalpavalli Award are some of the other prestigious honours that came to him. He also received the Vishishta Puraskar, Vālmīki Puraskār and Vishvabhāratī Samman of UP Sanskit Sansthan. Sanskrit University of Tiupati honoured him with Mahamahopādhyāya.[117]

A living embodiments of śāstric moorings, Reva Prasad Dwivedi was full of life till his last moment and had been zealously pursuing his literary activity. He had survived fatal attacks of a number of ailments. Unfortunately, he was infected with virus during the days of epidemic. He could recover from that. A few days after that he had to be admitted in the hospital at Varanasi, where he breathed his last on 22.5.2021.

Reva Prasad Dwivedi can be counted as a Sanskrit poet in the line of Māgha and Śrīharṣa and his poetry reaches the heights of these savants.

Reva Prasad Dwivedi can also be regarded as an *ācārya* in the line of Bhāmaha, Ḍaṇḍin, Vāmana and Rudraṭa. He changed the whole scenario of *Alaṅkāraśāstra* by his radical approach.

Two of his original śāstric works on Sanskrit poetics, *Kāvyālaṅkārakārikā and Sāhityālaṅkāra* are being taken up for detailed discussion in the II part of this work.

43. Banañje Govindacharya (1936-)

Banañje Govindacharya is the illustrious son of pt. Paḍamannūru Narayanacharya. He studied *Nyāyasudhā* with Paḍamannūru Narayanacharya. Swami Vivudheśa Tīrtha was his satīrthya (batch mate) during these studies.

Banañje Govindacharya is known as a scholar of Veda and *Vedānta* and an excellent orator. He has authored more than a hundred books. He has done commendable work as a researcher, editor and original writer on various subjects related to Indian culture and Sanskrit literature.

He has acquired world wide fame for his mastery of Mādhva Vedānta and his discourses on relgion and philosophy of Mādhva have been immensely popular.

117 Facts are based on the bio data provided by his son Prof. Sadashiv Dwivedi

He has translated a number of Sanskrit classics into Kannad viz. – *Kādambarī, Abhijñānaśākuntala, Uttarāmacarita, Mṛcchkaṭika* etc. He was instrumental in making on documentaries on three ācāryas of Mādhva Philosophy.

His major contributions include translation of *Śrītantrasārasaṁgraha* by Madhva in Kannada, which is rightly acclaimed as a monumental work. He has also produced authentic editions of Madhva's works. His other works are – *Mahābhāratatātparyanirṇayaṭikā*, *Upaniṣaccandrikā* (commentary on six *Upaniṣads*), *Bhāvacandrikā* – commentary on Madhvavijaya, *Viṣṇusahasranāmabhāṣyaṁ*, *Śatarudriyabhāṣyaṁ* etc.

Banañje Govindacharya was honoured by the Governmentof India with Padmashri, and Doctorate Honaris Causa by the Mangalore University. He is also a recipient of Sahitya Akademi Award from the National Academy Letters and Citation from the state Government. In due considerations to his contributions to the studies on *Mādhva Vedānta*, he has been honoured by various titles like *Vidyāvācaspati*, *Vidyāratnākara* (conferred by Palimāru Maṭha), Śāstrasavyasācī (conferred by Pejavur Maṭha, *Vimarśavicakṣaṇa* (by Puttikā Maṭha), *Paṇḍitaratnaṁ* (by Gokarṇa Maṭha). His has toured various countries for delivering lectures.[118]

44. Mukund Lath (1937-2020)

Mukund Lath was born on 8th October, 1937 in an aristocrat Marwari family at Calcutta. He was educated at St. Cambridge School of Calcutta and had his 'Senior Cambridge' from there. He then passed B.A. (Hons.) with English liiterature from Delhi Univesity in 1956. He earned M.A. in Sanskrit from Jadavpur Uni. in 1965. He became a devoted disciple of Anirban and deeply imbibed his metod of Vedic exegesis.

Therafter Lath went to West Germany where he joined the Institute of Comparative Music and worked on *Dattilam*. Later he registered for Ph.D. to complete his work on 'A Study of *Dattilam'* and earned Doctorate degree from DU in 1976.

Mukund Lath learned music from Pt. Maniram, the elder brother of Pr. Jasraj together with Jasraj himself. Even as a child his talents in music were appreciated. Pt. Jasraj had a high regard for his accomplishments in music and liked to have his '*saṅgat'*.

He joined the department of Ancient history and Indian culture of Rajasthan Univ in 1973 and retired from this department in 1973.

118 Facts as given in *Paḍamunnuru Nārāyaṇācāryaḥ:* Banañje Govindacharya, Sanskrit Monograph pub. By KSVV, Bangalore, 2013.

Lath is known as a thinker, Musicologist and Musician and Philosopher and Painter. As a musicologist he interpreted the development and new trends of Indian Music system with a rare insight. He was especially interested in conceptual frameworks of Music and has discussed certain fundamental issues in Music, e.g., *Rasāsvāda* and *Rāgas*, nature of *Rāga* etc. He brought out the thought processes inherent in Indian music system and togetherness of mind and intelligence and structure of emotional world at experiential level. Notable amongst his major publications are – *A Study of Dattilam*, *Half a Tale* (Eng. Rendering of *Artdhakathānaka* – the first Hindi Autobiography by a Jain Muni Banarasīdāsa), The Hindi *Padāvalī* of Nāmadeva (Jt. Authorship), *Transformation as Creation, Saṅgīta Evaṁ Cintana, Svīkaraṇa, Gaganavaṭa* (Collection of Hindi Poetry), *Dharmasaṇkaṭa*, *Karmacetanā ke Āyāma, Bhāvana, Kyāhai kyā nahin, Unkahanī Rahane Do, Andhere ke Raṅga* etc. He has trans-created some hymns from *Atharvaveda* and portions from *Gauḍavaho* of Vākpatirāja.

His interest in Jainism and Jain ethics is evinced by his translation of '*Kalpasūtra'* a biography of Mahāvīra in Prakrit (1977). He also translated *Vāstuvidyā* – a fifteenth century text in English (2004). His philosophical leanings are envisaged in translation of K.C. Bhattacharya's work on Kant.

In *Dharmasaṅkaṭa* Lath discusses the present crisis of faith and changing behavioral patterns in the context of relations between *śāstra* and loka. Mukunda explores the idea of *ānṛśaṁśya* (non-cruelty) as envisaged in the Mahābhārata. He questions the practicability of the ideal of *Ahiṁsā* (non-violeance) arguing that violence is *sine qua none* in living beings. Mukund takes *ānṛśaṁśya* in a positive sense, it involves a concern for fellow men. The Mahābhārata often treats the idea of *anukrośa* in the parlance of *ānṛśaṁśya. Anukrośa* literally meaning crying with the other, involes a feeling for the pain of the others. *Ānṛśaṁśya* and *anukrośa* both are characterized with the feel for caring for others.

Karmacetanā ke Āyāma presents his interpretations of the *Mahābhārata* and the message of Kṛṣṇa in the context of Dharma. *Bhāvana* comprises his reveries on the aesthetic experience. He gives a novel interpretation of the concept of abstraction in arts.

Lath has worked with Yashdev Shalya for several decades and collaborated in his philosophical writings and deliberations. He was highly regarded by Dayakrishna, a well-known modern philosopher with whom he worked on the project of *saṁvāda* – creating dialogue between traditional Sanskrit pundits and modern philosophers. He was one of the interlocutors in the series 'Saṁvāda' initiated by Dayakrishna. He creates bridges across cultures and envisages harmony between diverse faiths. Lath in fact appears as a seer who has ddeplt drunk the nectar of traditional wisdom and is

addressing a modern men in an idiom for our age.

As an original thinker, Lath is remembered for his reveling exposition of epistemology of Music and its cross-cultural aspects.

He was honoured with Padmashri (2010) and Shankar Puraskar of K.K Birla Trust (2000) and Naresh Mehta Vāṅmaya Puraskar (2003) . Sangit Natak Akademi honoured him with its Fellowship.

Mukund Lath passed away on 6th August, 2020

45. Dayanand Bhargava (1937-)

Dayanand Bhargava was born on 22nd February, 1937 at Delhi. He served as lecturer and head of department of Sanskrit at Ramjas College of Delhi, Reader in the Sanskrit department of DU, Proncipal of Kendriya Sanskrit Vidyapeeth, Jammu and Allahabad, Professor and head, Department of Sanskrit University of Jodhpr. He also served as Professor of Jainology and Comparative Religion and philosophy and also as Professor Emaritus at Jain Vishva Bharati, Ladnu.

Notable among his works are *Ṛcārahasya* (translation of Vedic hymns), *Tarkasaṁgraha* (ed. With translation of notes), *Vedavijñānavīthikā*, *Vedavijñānavākyamālā*, *Vedavijñānadīpikā*, *Vedavijñānavimarśa*, *Philosophy: East and West* , *Jain Ethics, Jain Tarkabhāṣā, Glimpses of Indian Philsophy, Sanskit Literature, Yuktidīpikā, Holistic Approach of Vedas* and *Integral World View of the Vedas.*

In *Glimpses of Indian Philosophy* (1981) Bhargav presents a comparative picture of Jain world view. With a penetrating insight, he elaborates upon the concepts of self, non-self, karmic matter or removal of misery and other issues viewing Jain ethics in its proper perspective.

Dayanand Bhargav has contributed to creating a public awareness about Indian culture spirituality and Sanskrit traditions. *Bhṛguvaṁśa* is a play by him in Hindi.[119]

46. Krishna Kant Chaturvedi (1937-)

Krishna Kant Chaturvedi was born on 19th December, 1937. He received his primary education at Vrindavan. He passed M.A. Sanskrit examination of RDVV, Jabalpur

119 Facts as given in *Śāśvata* – Fel. Vol. of Dayanand Bhargav, ed. by Narendra Awasthi, Vedic Adhyayan Kendra, Jodhpur, 1997

in 1960 standing first in first division and was awarded Faculty Gold Medal. He also passed M.A. in Pali and Prakrit in 1965 again standing first in the first division. He earned the degree of *Sāhityācārya* from SSVV in 1968 in first division. He earned the degree of Ph.D. for his thesis entitled *Dvaita-Vedānta-Tattavasamīkṣā* from the RDVV. in 1964. He has served as head of the Sanskrit department in this very univ. from 1962 to 1997. He also worked as the Director of Kālidāsa Academy at Ujjain and Rājaśekhara Academy, Jabalpur from 1991. He was a National UGC Fellow (1984-87). He has been actively involved in various academic and cultural activities and ceaselessly worked for promotion of traditional Sanskrit education. He has guided research work for a numbers of scholars who were later known as illustrious Professors. Dr. Ila Das (Ghosh), Gopi Nath Mahapatra, Rajendra Trivedi, Rahas Vihari Dwivedi, Pushpa Dikshit, Reva Prsad Dwivedi are only a few names amongst these.

A felicitation volume in his honour edited by the present author was published in 1999.

Notable amongst his research works are *Athāto Brahmajijñāsā, Dvaitavedāntatattavasamiṣā,* Critical Edn. of *Vivekamakarandaṁ* and *Vaiṣṇavadaśana.* He has also brought ot two collections of his essays on Sanskrit literature, philosophy and Indian culture – *Anuvāka* and *Āgata kā Svāgata*. He started the publication of a quarterly journal in Sanskrit *Ṛtambharā* which continued from 1977 to 1982. He was the organizer of M.P. Sanskrti Sammelan from 1983 to 1987, of Rajaśekhara Samāroh from 1981 to 1991.

Chaturvedi translated cultural ethos and value systems into a way of life and made efforts to inculcate these in the younger generation. With his vision and organizational faculties he has been able to concretize the ideas inherent in Sanskrit traditions.[120]

47. Sita Nath Acharya (1939-2021)

Sita Nath Acharya was born on 1st December, 1939 at Rāsan village in Medinipur District. of West Bengal. His parents were Pt. Jay Narayan Acharya and Svarn Kumari Devi. He was educated in the *Catuṣpāṭhī* run by his father and learnt *Kāvya*, *Nyāya* and *Vyākaraṇa*. He received stipend from the Government for passing various examinations of Paścima Vaṇgīya Pariṣat with distinctions. He was awarded Gold medal from the Pariṣat for their *upādhi* examination. In 1966 he passed B.A. from Sanskrit College and M.A. from Calcutta University in 1968 both with first division. In the years 1969, 1980 and 1988 he also passed *upādhi* exmamination in *Vyākaraṇa*, *Nyāya* and *Tarka*. He

120 Facts as given in *Vāṅmayī* – Panorama of Indologial Researches, Sharda Pub. House, 1999

was awarded Ph.D. degree by Jadavpur University on his thesis on Comparative study of Bhāravi and Māgha in 1983.

Acharya started his teaching career as lecturer in Vājkula Milani College in Midanipur in 1969. Subsequently he joined the Sanskrit department of Calcutta University. He was promoted to the post of Reader there in 1986 and was selected for Gopinath Kaviraj Professorship in 1998. He retired from this office in 2004. He had been teaching in Bangla department of Calcutta University also from 1999 to 2004. From 2005 to 2007 he worked as visiting Professor at Vidyasagar University.

Notable amongst his works are – *Bhāvavilasitaṁ* (poetry), *Śiśuyuvadurdaivavilasitam* (poem on the plight of children and youth), *Kā tvam śubhe, Kāvyanirjharī* (anthology of 42 original poems and three poems translated from Bangla), *Kavite viśvavandite, Kuntakasya kāvyadarśanaṁ* and *Mahākāvyasaṁvādasamīkṣā* – (a comparative study of nine Sanskrit Mahākāvyas).[121]

He recently passed away on 28.10.2021.

Sitanath Acharya has been a poet with abundance of feeling and a sense of humor. He hass also been a critic gifted with insight. He excels as a sensitive poet and as a critic who brought out Kuntaka's contributions to *Alaṇkāraśāstra.*

48. Saroja Bhate (1942-)

Saroja Bhate was born in 1942 at Pune and received all her education at Pune. After passing M.A. in Sanskrit examination with specialization in *Vyākaraṇa*, she pursued her research work on 'Pre-Pāṇinian Grammatical Elements in Pāṇini's *Aṣṭādhyāyī'*. under the guidance of Professor S.D. Joshi. She has been associated with University of Poona for more than forty years. She joined university service as Research Associate. She served the department of Sanskrit at University of Poona as the head of the department for 15 years and retired from there in 2002. She worked as the Hon. Secretary of BORI from 2002 to 2005. For more than a decade she has been serving the AIOC as it General Secretary. She has edited some volumes of ABORI. She aspired to be a *Vaiyākaraṇa* and worked to carve her niche in this field.

Saroja Bhate stands as one of the most renowned *Vaiyākaraṇas* of modern India.

121 Facts as reported in the Ph.D. Thesis of Sthitabrata Goswami etitled "*Sitanath Achaya – A Poet and Critic*" submitted at Visva Bharati, Santiniketan, 2015)

49. Pushpa Dikshit (1942-)

Pushpa Dikshit is one of the most reknowned scholars of *Vyākaraṇa* in the country today. She is known for having re-organized the whole system of teaching Pāṇinian grammer and evolved a new method, known as *Paspīprakriyā.*

Pushpa Dikshit was born on 1st July, 1942 at Jabalpur. Her father *Prāṇācārya* Pundit Sundarlal Shukla was an erudite scholar of *Vyākaraṇa*. Pushpa Dikshit earned three gold medals in her M.A. (Sanskrit) Examination.

She learnt *Vyākaraṇa* and other *Śāstras* from *Vyākaraṇaśiromaṇi* Viśvanāth Tripāṭhi, Sundarlāl Shuklā, Dr. Ram Prasad Tripathi, Bachchu Lal Avasthi and Ramayatna Shukla.

She has been teaching Sanskrit in the Government Colleges at M.P. and C.G. and retired from Government PG Girls College Bilaspur.

A lady with dymanic nature she has been instrumental in the establishments of a number of institutions for promotion of Sanskrit studies in the state of CG.

She was honoured with the *Vedāṅga-sammān* of MSVVP, President's Certificate of Honour in 2004, Rajkumari Patnayak Sammān of the state of CG in 2004 and CG Rajya Alankaraṇa Sammān in 2007. The degree of *Vācaspati* Honouris Causa was awarded to her by SLBSRSVV and UKSVV conferred upon her the title of MM. She also received *Saṁskṛtātmā* Sammān.

She has been one of the foremost promoters of the study of *Vyakaraṇa* and has devoted her life for the teaching *Vyakaraṇa. A*fter years of hard work and labor she was able to create a new system of studying the *Aṣṭādhyāyī* by re-arranging four thousand *sūtras* of Pāṇini in a more plausible and simpler order.

She founded Paṇini Shodh Sansthan for studies and research on *Vyakaraṇa* and has been running regular informal courses for its teaching. Hundreds of students have derived benefit from her sustained endevour and even children in the age group of 8-12 years have aqcquired command over Paṇinian system of grammer due to her efforts. The innovative pedagogy as developed by her has come as immense relief to those who want to learn *Vyākaraṇa* from the original *Aṣṭādhyāyī.* Under her tutelage hundreds of students and seekers of knowledge from India and other countries have acquired proficiency in *Vyākaraṇa.*

Aṣṭādhyāyi sahajabodha (Hindi) in five volumes is her *magnum opus* where she has explained the whole Paninian systems through the this pedagogy. Some other publications by her are – *Prakriyānusārī Pāṇinīyadhātupāṭhaḥ, Tiṅantakośaḥ, Ārdhadhātuka Pratyayon kī Iḍāgama Vyavasthā, Kṛdantakośaḥ, Pāṇinīyadhātupāṭhaḥ, ṅijantakośaḥ, Sannantakośaḥ, Yaṅantakośaḥ* and *Yaṅluṅantakośaḥ.* She is presently

engaged in competeling *Navyasiddhāntakaumudī* in Sanskrit, which will be completed in 13 volumes.

Pushpa Dikshit has created a history in the Pedagogy of *Vyākaraṇa*.

50. Ashok Kalia (1944-2021)

Ashok Kalia was born on 20th April 1944 in a village named Baundi Raja District. Bahraich, U.P. He was educated at Lucknow University and earned the degrees of of B.A. (Hons.), M.A., Ph.D. and D.Litt. from the same University. He studied *Viśiṣṭādvaita* in a traditional way from H.H. Śrimadabhinavaraṅganātha Parakāla Mahādeśika of Śrī Brahmatantraparakāla mutt of Mysore. (This Mutt was founded by Periya Brahmatantra Svatantra Swami, a direct disciple and successor in the line of Nigamānta Mahādeśika of 14th Century.

Ashok Kalia joined as Lecturer, Department of Sanskrit and Prakrit Languages of the Lucknow University on 19th January 1968. Subsequently he was promoted as reader in 1984 and as Professor in 1998. He retired fro Lucknow University on 30th June 2006.

His publications include *Lakṣmītantra – Darśana aur Dharma* (1977), *Veṅkadhvari-viracita-Ācāryapañcāśat* (1992), *Sudhābhojanaṁ* (Original Sanskrit Play 1974), *Praśnottaramālā*, *BhaṭṭojīDīkṣitaviratacitaTantrādhikāranirṇayaḥ* (1996), *Pañcarātrapariśīlana* (2007), *Puruśottamasaṁhitā* (edited, 2007), *Maṇimañjīraṁ* and *Śrīvaiṣṇava Dharma aur Darśana ke mūla Srota*.

Kalia served as the Vice Chancellor of SSVV and also as the Director of Abhinavagupta Institute of Aesthetics and Śaiva Philosophy at Lucknow University He also served as the Director of Paurāṇika tathā Vaidika Anusandhāna Sansthan.

He was awarded President's Certificate of Honour in 2009, RSV Tirupati and Hindi Sahitya Sammelan, Allahabad honoured him with the title of MM.

Ashok Kalia was closely associated with the activities of Akhil Bharatiya Sanskrit Prishad, and he worked very hard for preservation of the rich collection of manuscripts in the Library of the Parishad. The Parishad was funded by the NMM for its projects on manuscripts and a MRC was created by the efforts of Ashok Kalia in its premises.

He was called to speak in a seminar by his students, and was infected their by the epidemic, leading to his sad demise on 12th April 2021.

Kalia was sincere in his personal life as well as in his scholarly pursuits. With his authentic knowledge of Vaiṣṇava Āgamas, he enriched the studies on *Viśiṣṭādvaita*. He is highly regarded by his students and appreciated for his all round scholarship.

PART III

Texts

Mahānirvāṇatantra

Śabdārtharatnākaraḥ

Sanātanadharmoddhāraḥ

Parmārthadarśanam

Kāvyālaṅkārakārikā and Sāhityālaṅkāra

Mahānirvāṇatantra

Mahānirvāṇatantra, a text marking the beginnings of modern Indian philosophy was created between 1775-1875, by some unknown author/authors, most probably in Bengal. It is different from *Nirvāṇatantra,* and could be a revised version of a Buddhist text recast in Vedāntic garb.[122] Suresh Chandra Banerji suggests that the entire text is a fabrication done by Hariharānandanātha, preceptor of Rājā Rammohan Roy (1772-1833), as it reflects the reformist views. He also informs that the first edition of the text was brought out by Adi Brāhma Samāj, which was founded by Roy.[123]

Deviating from the earlier *Tantras* and *tāntric* cults, *Mahānirvāṇatantra* specifies the method of *Brahmadīkṣā* as the best form of initiation. It deals with the following topics in fourteen *ullāsas* (chapters) – liberation, meditation, Supreme Brahman, meditating upon the *Parāprakṛti*, rescuing the *mantras* and purifying the *tattvas* etc., *Śrīcakra* and *Homacakra,* the *kavacas* (protecting spells) and the concept of *Kula, varṇāśramācāradharma* (duties of different castes), *Kuśanḍikā* (the pot for *Havana*) and ten sacraments, *Śrāddha* and *Abhiṣeka* rites, *Prāyaścitta* (expiation rites), *Vyavahāra* (Legal matters), *Vāstu* and *grahayāga*, establishment of *Śivaliṅga* and four kinds of *avadhūtas* (ascetics). It makes a unique synthesis of Vedic ritualism with *tāntric Śaivism* and prescribes two types of *sandhyās – vaidikī* and *tāntrikī*. They differ on the ground of the type of *upāsanā*. It also preserves the chanting of *brahmamantra*, and *Gāyatrījapa.*[124]

This *tantra* seeks to envisage a new social order by synthesizing Vedāntic and Śaivite world views, the Upaniṣadic philosophy and reformist social thoughts, the *tantra* and *smṛti*, *the Śākta* monotheism and the cult of Durgā, Mahāvidyā and Lakṣmī. It also advocates a balanced and precautionary use of five *makāras – Madya* (wine), *Māṁsa* (meat), *Matsya* (fish), *Mudrā* (parched cereals) and *Maithuna* (sexual union with one's wife only) for the members of the *cakra* (circle), warning against their misuse. It strictly prohibits extra-marital relations.[125] The initiation in *tantra* leads to the annihilation of caste, but caste system is to be accepted before the initiation. *Mahānirvāṇa- tantra* even introduces a fifth caste – the *sāmānya* – or the common class formed by the mixture of all castes and Śūdras as well as the members of the fifth *Sāmānya* caste are allowed

122 Sanskrit Culture of Bengal, p. 89

123 *Ibid*.

124 *Mahānirvāṇatantra, VIII.76-77*

125 विवाहो भैरवीचक्रे तत्त्वचक्रेऽपि पार्वति ।
सर्वथा साधकेन्द्रेण कर्तव्यः शैववर्त्मना ।।
बिना परिणयं वीरः शक्तिसेवां समाचरन् ।
परस्त्रीगामिनां पापं प्राप्नुयान्नात्र संशयः ।। *Ibid*, VIII.177-78

to perform the rites prescribed in the *Āgamas*.[126] In this way, *Mahānirvāṇatantra* leads to a demolition of the caste system itself. It also authorizes all the five *varṇas* to get initiation as *avadhūtas*.[127] There are ideas providing the glimpses of the dawn of a new age – admonition against any brutality on one's wife,[128] and recommendation for education of women etc.[129] *Dāna* (Charity) according to the *Mahānirvāṇatantra,* is the best practice leading to all kinds of *siddhis* in the age of Kali, but only the poor persons engaged in good deeds should be the beneficiary of charity.[130]

Mahānirvāṇatantra is a law book for modern men, culling essentials from of various *smṛtis*, *tantra*-texts and even *Śrīmadbhagavadgīta*. Rabindranatha Tagore had been studying *Mahānirvāṇatantra* and he has cited some of its verses in his writings.[131] Rammohan Roy used to cite *Mahānirvāṇatantra* to prove that in *Śaiva sampradāya* marriages of widows were permitted. (Sen, Amiya: 134). Rammohan personally initiated Dravyamayee, the wife of his nephew, Ramprasad, into esoteric *sadhanā*, with the chanting of suitable mantras from the *Mahānirvāṇatantra* (*Ibid*, p. 169).
Mahānirvāṇatantra is a new *Dharmaśāstra* and a new *Gitā* for the new age. It brings ot the viability of śāstric traditions and the awareness of pundits for the changing social orders.

Śabdārtharatnākaraḥ

Śabdārtharatnaḥ (SR) by Taranath Tarkavachaspati is a *Prakaraṇa*[132] text in the tradition of Sanskrit *śāstras* on the philosophy of grammer. Tarkavachaspati has presented a detailed analysis of Indian theories of word and meaning in it.

SR is marked with erudition and versatality of *śāstric* learning. Taranath Tarkavachaspati cites numerous works and presents his own views. *Aṣṭādhyāyī* of Pāṇini, *Mahābhāṣya* of Patañjali, *Vārtika*s of Kātyāyana, *Vākyapadīya* of Bhrtṛhari, *Mugdhbodha* of Vopadeva, *Siddhāntakaumudī* and *Śabdakaustubha* of Bhaṭṭojī Dikṣita

126 *Ibid*, VIII.80
127 *Ibid*, VIII.224
128 न भार्यां ताडयेत् क्वापि मातृवत् पालयेत् सदा ।
न त्यजेत् घोरकष्टेऽपि यदि साध्वी पतिव्रता ।। *Ibid*, VIII.39
129 Sanskrit Culture of Bengal, pp. 89-93
130 कलौ दानं महेशानि सर्वसिद्धिकरं भवेत् ।
तत्पात्रं केवलं ज्ञेयो दरिद्रः सत्क्रियान्वितः ।। *Mahānirvāṇatantra,* VIII.*95*
131 *Ibid*, p. 402
132 A *prakaraṇa* text is defined as – शास्त्रैकदेशसम्बद्धं शास्त्रकार्यान्तरे स्थितम् । आहुः प्रकरणं नाम ग्रन्थभेदं विपश्चितः ।। Accordingly a *prakaraṇa* text deals with certain specific topics of a particular *śāstra*.

and *Śabdenduśekhara* of Nāgeśa are some of the works he quotes. In addition to these, he might be having copies of many other works which are not easily available now and he cites several verses from unknown and known sources.

The entire philosophy of grammar (*Vyākaraṇa-darśana*), with theories of Bhartṛhari, Kauṇḍabhaṭṭa, Nāgeśa Bhaṭṭa on Language and discourse analysis is summarized with a holistic perspective. Taranath has discussed the functional and communicative aspects of language. He is concerned with both phonetics and semantics. He has given an extensive treatment to the philosophy of *śābdabodha* (discourse) in this work. His originality lies in discovering hitherto unknown roots of Sanskrit language and exploring the philosophy underlying in them.

The first chapter makes a survey and introduces the concept of *Śabda* (Word) with twenty verses (*kārikās*) in the beginning which form prologue (*mukhabandha*). Taranath has defined his sources and presented the hypothesis in this introductory part. The first chapter also discusses the concept of *varṇa* (syllables), their articulation and places of articulation. The categories – grammer (*vyākaraṇa*), word (śabda) and corrupt word (*apaśabda*) are defined. Tārānāth defies correctness of words (*śabdasādhutva*) in his own way. Accordingly, the correctness of words lies in differentiating them from the corrupt ones. Corrupt words are the words which are devoid of denoting power, or which are pronounced wrongly. The criteria of correctness lies in the prolonged use of these words by the learned, called *śiṣṭas* – from the times immemorial. Through continuous use by the *śiṣṭas* these words become instrumental for the attainment of virtue.[133]

Division of sound – TN defines two types of sound. The first one becomes the cause of knowledge and the second one does not generate any kind of knowledge. All words spoken by human beings, or the meaningful sounds produced by them through their body are examples of the first one and sounds like the thundering of clouds exemplify the second one. The former is of two types again – natural and imagined. Natural sounds like the sounds of weeping, laughter etc., are common to all beings. The Imagined sound is of three types – the sound produced by instruments, the sound of songs and the sound consisting syllables etc. (SR, 158).

Regarding the process of the production of sounds, Taranath makes a synthesis of the views of *Pāṇinīyaśikṣā* and Bhartṛhari. He agrees that the soul, human intelligence and the mind function in a harmony to generate a fire within the body which causes the wind within to utter a meaningful sound. The internal sense organ (*antahkaraṇa*) under

133 *शब्दानां साधुत्वं च शक्तिवैकल्यप्रयुक्तान्यथोच्चारितरूपापभ्रंशभिन्नत्वमभियुक्तोपदिष्टत्वरूपादिनादित्वं पुण्यसाधनप्रयोगविषयत्वं व्याकरणव्यङ्ग्यजातिविशेषो वा बोध्यः ।।* p. 151

the direction of soul makes the fire residing in the base within the body (*mūlādhāra*) to move. The subtlest form of sound that is produced at this stage is the Supreme Speech (*Parā vāk*). Thereafter the sound produced due to the contact with air which reaches the region of naval is the visualizing speech (*Paśyantī*). The same speech coming into contact with heart becomes the Middle one (*Madhyamā*). Finally its externalization through mouth forms the last stage of speech, i.e. the utterance (*Vaikharī*). The first two stages are cognizable by yogins only. The third stage can be discerned by us also by concentration within (in *samādhi*) and closing both the ears. The last formulation is perceptible for all beings.

The II Book of SR, titled as *Vākyakāṇḍa,* is devoted to Semantics. Taranath correlates the awareness of meaning of the sentence to the memory of the listener.[134] The words of a sentence, by their three qualities- Expectancy (*ākāṅkṣā*), Capability (*yogyatā*) and Proximity (*sannidhi*), create the memory of the meaning that always lies dormant within the soul of the listener. This memory is assisted by the impressions (*saṁskāras*) which are created by previous experiences.

Taranath considers the question whether *Śābdabodha* (discourse) will be generated from dialects/ corrupt words. He agrees that even corrupt words would generate the same meaning that their correct usages would yield, but virtue is gained only by the correct usages (SR, p. 211). He firmly refutes the view that the corrupt usages would first be transformed into their correct forms, which would result into the discourse (*Śābdabodha*). Even children who are unaware of the correct usages understand meanings directly from the corrupt forms. Taranath cites Bhartṛhari (III.3.30) for validation of his postulations.

Taranath then proceeds to consider the relationship of the negative particle *naṅ* (equivalent to 'no' in English) with the action root (*dhātu*). He is of the view that uncompounded (*asamasta*) *naṅ* correlates to the verb. Even if the verb is conspicuous by its absence in a sentence (like *ayaṁ ghaṭo na-* not a jar this one –) the co-relation is there. Even if the negative particle is compounded it correlates to verb. The example is *asūryaṁpaśyani mukhāni* – these are the faces that have never even the Sun. The root *dṛś* here would correlate to *naṅ*.

He emphasizes over the pragmatic nature of action roots by establishing their areas to co-relationship with other categories in the sentence as well. He is of the view that even an address (*sambodhana*) would get co-related to a verb.

A major portion of the chapter titled *Padakāṇḍa* in SR is devoted to roots. After explaining the nature of roots and their types, Taranath discusses the denotative functions

134 शब्दश्रवणानन्तरं श्रोतुरात्मनि समुपस्थीयते तत्तदर्थः उदीयते च । योग्यतादिवशेन ततस्तेषां परस्परं विशिष्टान्वयबोधेन उपस्थितिश्च स्मृतिरेव । स्मृतिर्हि लोके अनुभूतपदार्थस्य तद्बोधसहकृतसंस्कारेण जायमाना दृश्यते ।। SR, p. 184

of roots. He accepts the theory of *satkāryavāda* (also known as *pariṇāmavāda)* – the theory of pre-existence of effect in the cause. He refutes the rival theories *Asatkāryavāda* (also known as *Ārambhavāda*) and *vivartavāda*.

Taranath very meticulously explains the psychological process of the comprehension of meanings from the roots. All the roots denoting disjunction, union etc. culminate in into the sense of motion. He presents a subtle analysis of the *śābdabodha* of various roots. All the transitive roots (*sakarmaka dhātus*) denote the sense of overpowering, competition etc. The intransitive roots (*akarmaka dhātus*) denote the sense of the desire to remove the sorrows of others. This way he creates a narrative of the inner essence in respect of the *dhātus*. For example, defining *vikledana* (to cook) he says – Cooking is the looseness of early conjunction of the water content. Drying up is the process of becoming hard as the water content goes out from the object.[135]

Taranath then proceeds to define the exact terms of references for each tenses and moods (*lakaras*), the meanings of primary derivatives (*kṛdantas*) and different forms of nouns (*saṁjñās*) . He defines gender as an attribute of the word, and not the category which the word denotes. For example, the word *dārā* in Sanskrit, meaning a lady, is masculine. In the same way, various terms for diverse objects settled with different genders can be explained.

New Interpretations – Taranath displays originality of concept in discovering hitherto unknown roots of Sanskrit language and philosophically defining them.

Śabda in this philosophy is *Eternal Verbum*. The mind is turned away from the diversity of sounds and concentrates on the unity of this *Eternal Verbum*, it reaches beyond the planes of *Madhyamā and Vaikharī.*

Citing the definition of VP, that the correctness of words is being devoid of corruptness,[136] Taranath offers his emendation. He insists that the correctness of words should be defined in terms of *jāti* or universal. The use of the verb '*pratibhāti'* (seems) for Bhartṛhari in the above passage is quite significant. Taranath does not want to claim

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135 द्रव–द्रव्यकरण–कारकारम्भकसंयोगशैथिल्यापादनं विक्लेदनम् । द्रव–द्रव्यनि:सरणपूर्वक–तत्काठिन्यापादनं शोषणम् । जिह्वाकरणको रसानुभवो लेहनम् । आकर्षणपूर्वक: स एव चूषणम् । दन्तकरणक: स एव चर्वणमिति विवेक: ।। मोदादय आनन्दविशेषाश्चित्तस्य परिणामा: अकर्मका: ।। Śabdārtharatnākara, 3.3.3.10
हिंसाहेतुको दन्तकरणक: संयोगानुकूलोव्यापारो दंशनम् । रागहेतुकोऽधरकरणक: स एव चुम्बनम् । गलविलाध:संयोगानुकूलो व्यापारो भोजनम् । द्रवद्रव्यवियकं तदेव पानम् । गलविलादधिकोर्ध्वसंयोगजनको व्यापारो वमनमुद्गिरणं च ।। (3.3.3.11)
तथ्येन ज्ञापनं निरूपणम् । साधो व्याप्ति: । साध्यविशिष्टतयाधर्मिनिर्देश: प्रतिज्ञा । एते अकर्मका: । त्यागकरणको व्यापारो याग: । त्यागश्च स्वत्वध्वंसानुकूलो व्यापार: । तत्रैव च सर्वेषां कारकाणामन्वयाभ्युपगमात् । तस्यापि व्यापाररूपेण सत्त्वात् । देवादेश्चतत्र विवक्षयाकर्मत्वम् । द्रव्यादीनांचकरणत्वं बोध्यम् ।। 3.3.3.12

136 अनपभ्रष्टत्वमेव साधुत्वम्

that he has gone beyond Bhartṛhari's terms of reference. He has applied deductive logic to reach a new definition without violating Bhartṛhari's designs.[137]

Taranath also believes that correct use of the words would lead the speaker to acquire merit (*puṇya*). But the mere use of correct words would not lead to the acquisition of virtue. It is by understanding the sense behind the words.[138]

Sound or word (*śabda*) is a quality residing in a substance in relation of inherence (*samavāya*), It is produced in space. The activity of gross elements – earth, water, fire and wind – generates this process, to locate it in space. Sound therefore is invariably linked to all the five elements.[139]

Thus, Taranath draws the lines of correlation between sound and time-space. He follows *Nyāya-vaiśeṣika* system so far as holding the sound as a quality and not as a *dravya* (substance). *Ākāśa* is the *dravya* and sound is its quality. Taranath thus disagrees with the views of grammerians and *Mīmāṁsakas* who hold sound as *dravya*. Sāṁkhya holds sound as one of the *tanmātras,* and to them, *tanmātra* is also *dravya*.

Taranath this provides a novel interpretation to the process of externalization of speech beginning from its subtle-most level to the gross level. He also co-relates the functioning of human body and external as well as internal sense organs in this process.

Taranath defines five categories of syllables (*varṇas*) based on *svara* (pitch), *kāla* (time), *sthāna* (place of articulation) *prayatna* (primary effort) and *anupradāna* (secondary effort). Taranath bases his thesis on the classification as proposed in *Taitirīya Prātiśākhya.*[140]

Although Taranath adheres to the system of grammer as propounded by Pāṇini and Patañjali and the philosophy of grammer as spelled out in the *Vākyapadīyaṁ* of Bhartṛhari, but he is open to all systems and bases his definitions on other systems of philosophy as well. For example his definition of *śabda* (word) is influenced by the *Nyāya* philosophy. Accordingly, *śabda* (sound) is a quality, that belongs to *ākāśa* or space.[141] Bhartṛhari in VP did not specify *Parā* as the innermost level of speech. Taranath however spells out all the four levels of speech.

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137 हरिणा अपशब्दनिर्वचनात् अनपभ्रष्टत्वमेव साधुत्वं प्रतिपादितमिति यद्यपि प्रतिभाति, तथापि जातिविशेषस्यैव साधुलक्षणत्वं युक्तम् । अतो धर्मजनकताऽवच्छेदकतया तज्जातिसिद्धिप्रदर्शनायैव अभ्युदययोग्यतेति प्रथमं निर्दिश्य जातिपक्षस्यैवोत्तममभिधानम् । (SR, .p. 154)

138 शब्दानां पुण्यजनकता तत्प्रयोगद्वारा तज्ज्ञानद्वारा च बोध्या । (*Ibid*)

139 शब्दो हि नाम पृथिव्यादिभूतचतुष्टयक्रियाजन्योऽवकाशदेशोत्पन्नो द्रव्याश्रितो गुणविशेषः । तस्य भूतचतुष्टयप्रयोज्यत्वेनाकाशस्थत्वेन चान्वयव्यतिरेकाभ्यां पञ्चभूतगुणता । (SR, p. 157)

140 *Taitirīya Prātiśākhya*, XXII.2 – अनुप्रदानात्संसर्गात् स्थानात् क्रमविन्यास्यात् । जायतेवर्णवैशेष्यं परिमाणाच्च पञ्चमात् ।

141 शब्दो हि नाम पृथिव्यादिभूतचतुष्टयक्रियाजन्योऽवकाशदेशोत्पन्नो द्रव्याश्रितो गुणविशेषः ।

The relationship between the word and meaning is defined by *saṅketa* (convention). Taranath emphasizes over the role of *smṛti* (memory) in the process of *saṅketa*. To him the whole process is formulated by *smṛti* (*Śabdārtharatna*, p. 184). In fact the cognition of meaning is defined and processed by memory, it is a form of memory itself. *Smṛti* is not simply memory, it includes remembrance and recollection.

Taranath disagrees the tradition of the *vaiyākaraṇas* (the grammarians) with regards to the process of understanding the meaning of a word (*śaktigraha*). Denotative power of words materializes by behavioral usages. (SR, p. 214). The grammarians describe various means which lead to the understanding of the meaning of a word, viz.- grammar (*vyākaraṇa*), analogue (*upamāna*), lexicon (*kośa*) a statement from a reliable person (*āptavākya*), practice (*vyavahāra*), proximity (*sannidhi*) of a word whose meaning is already known (*siddha pada*). TN adds yet another factor here – the commentaries or *ṭikās*. (217).

Taranath on other grammatical categories

Taranath gives a novel interpretation to the Concept of *vibhakti* (case endings). He holds that the case endings can be expressive (*dyotaka*) and indicative (*vācaka*) both. Also, and in case of words indicating numerical, they can indicate a group. He cites Bhrtṛhari to explain the nature of particles (*nipātas*). Some particles are expressive of a particular sense, some also carry a different sense and some are meaningless like *Āgama*.

With regards to the concept of diverse types of sounds, Taranath gives his own definitions correlating them to the places of articulation., which speak of his originality. For example about the tripartite concept of sound, i.e. high pitch, low pitch and middle pitch – (*udātta*, *anudātta* and *svarita*), he says that the *udātta* manifests from the upper part of the palate, *anudātta* from the lower one and the *svarita* is a combination of both.[142]

Philosophy of Grammar as envisaged n *Śabdārtharatna*

Taranath has tried to trace the missing links in the history of the philosophy of grammer. He connects the whole tradition of the philosophy of *vāk* to the *Mahābhārata* and cites the following stanza from the MB '*svarūpajyotirev antaḥ parā vak anapāyinī'*.[143]

142 तत्रताल्वादिषुस्थानेषूर्ध्वभागे निष्पन्न उदात्तः । नीचैरुच्चार्यमाणोऽनुदात्तः । प्रथममर्धमुदात्ततया उत्तरार्धमनुदात्ततयोच्चार्यमाणः स्वरित इति । SR, p. 180

143 स्वरूपज्योतिरेवान्तःपरा वागनपायिनी । – Jojo Parecattil CMI on p 163 FN cites the whole passage from MB Aśvamedhika Parvan v.22

अविभागा तुपश्यन्ती सर्वत्र संहृतक्रमा ।
स्वरूपज्योतिरेवान्तःपरा वागनपायिनी ।।

He interpretaes the adjective *anapāyinī* here as unmoving from the place where it is situated and then locates the *mūlādhāra* between prāṇa and *apāna* as its locus.[144]

If the sound is the quality of ākāśa, how is it that it is generated from the different organs of human body? Taranath replies that the organs of human body are said to be causing the sounds by superimposition only.[145]

Taranath evinces a comprehensive approach to the system of philosophy of grammer knitting various theories in a synthetic whole. SR by him is source book for Indian linguistics.

Jojo Parecattil CMI (p. 113) says – "As a philosopher of language, Taranath may be acclaimed as a synthesizer of Modern Indian Linguistic philosophy. His uniqueness lies in the fact that he synthesizes it in a simple style, which is useful even for beginners." He also describes *Śabdārtharatna* as a fundamental and primary text of Linguistics" (p. 114).

VN Jha says about SR – "This book is a result of fresh and independent thinking on various issues of philosophy of Language. While considering issues a fresh, Pt. Taranath has critically examined the position of *Navyanyāya* and as a free thinker he has incorporated many things of the *Navyanyāya* system of thought in his conclusions and if he found the position of *Nyāya* weaker than that of the *Vaiyākaraṇas*, he has re-affirmed the grammarian's position without any hesitation."

Sanātanadharmoddhāraḥ

The *magnum opus* of Umapati Dwivedi, *Sanātanadharmoddharaḥ* is divided into two parts, each part having two volumes. The first part discusses the origin and the concept of dharma. The first section under the first part entitled *Dharmarājasajjana* defines the characteristics of dharma, along with the concept of *adṛṣṭa* and *apūrva*. In *Vedadurgasajjana*, the second section, the concept of Veda is discussed. The third

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However, this stanza is not available in the critical edition of the MB. Puṇyarāja quotes this text from the MB the reading accepted by him is as under

स्वरूपज्योतिरेवान्त:परा वागनपायिनी ।

तस्यां दृष्टस्वरूपायामधिकारो निवर्तते ।।

Taranath also cites the following passage from the MB

अनादिनिधना नित्या वागुत्सृष्टा स्वयम्भुवा ।

आदौ वेदमयी दिव्या यत: सर्वा: प्रवृत्तय: ।। ref given by CMI is 12.224.55

144 स्वस्थानादचलिता । प्राणापानान्तरे मूलाधारस्थितेरिति यावत् ।

145 यद्यपि सर्वेषा वर्णानामकाशस्थानत्वं कारणत्वं च, कण्ठादीनां तदुत्पत्तिस्थानमित्युक्तं तथापि तेषां स्थानत्वव्यवहारो वर्णाभिव्यञ्जकताल्वादौ वर्णजनकवायुसंयोगाधारे वर्णाधारत्वारोपेण भाक्त: ।

volume defines the *sāmānya dharmas*. Diwvedi describes 37 types of *sāmānyadharmas* under this category. He has given a detailed expositon of *satya, dhṛti, kṣamā, dama, brahmacarya, asteya, alobha, śauca, indriyanigraha, tapas, dayā* etc. He then proceeds to discuss the 32nd *sāmānyadharma* – the *devapūjana* – and given a most elucidated narrative of this dharma covering as many as two hundred pages. Five topics have been extensively covered in this brilliant exposition – *devasaṁkhyā* (number of gods), *devāvatāra* (icarnation of gods), *devapratimā* (worshipping an idol) and *kaṣṭidhāra* (emancipation).

Referring to Dayanand's interpretation of Yajurveda ' *na tasya pratimā asti*' Dwivedi states that the word '*pratimā'* does not mean idol here. It simply means similarity. With a sarcastic tone he retorts that a person taking the word '*pratimā*' in the sense of an idol here is like a man running for water in a desert, not knowing that *marusthalī* does not simply mean desert, it is also the name of a river.[146]

The second part of the first volume of *Sanātanadharmoddhāraḥ* refutes the view of *Naiyāyikas* who do not believe in the *svataḥprāmāṇya* of Veda, and 74 pages are devoted under *kṣudropadravavidrāvaṇaprakaraṇa* (a chapter on repealing the mischief of petty people) the views of Weber and Max Müller are criticized. In the third Volume of *Sanatanadharmoddharah* Dwivedi takes up the proposition of Dayanand as a *pūrvapakṣa* (the prima facie view) with special reference ot he XI *samullāsa* of *Satyārthaprakāśa*. Around two hundred pages are devoted to an encounter with Dayanand and his views on Veda.[147]

Unwilling to take even the name of Dayanand, Umapati simply terms him everywhere as the *Vedavaināśika* (A destroyer of Veda). The interpretations of the *Vedavaināśika* with regard to the *vedamantras* like *andham tamaḥ* (Ṛg XII.4) *yad vācā, yan manasā*, *yaccakṣuṣā, yat śrotreṇa yat prāṇena* (Kena Up.) etc. have been taken up one by one and Dwivedi bases his interpretation on *Śāṅkarabhāṣya*. He tried to unearth so-called inner contradictions in Dayanand's interpretations. Dwivedi reiterates that the word *pratimā* in *na tasya* (Śvetāśvatara Up.) does not actually denote an idol.

He establishes *Sākara-upāsanā* as a desideratum for self-relization.[148] Dwivedi makes a threadbare analysis of the *pūrvapakṣa* and then proceeds to demolish it with all the tools and devises of *vāda*.

Sanātanadharmoddhāraḥ is a re-organization of Hindu ethics and philosophical outlook. Umapati confirms to the dicta of the law givers like Manu but extends the frontiers of the *Sāmānyadharmas* by adding some more rituals like worship of

146 पाणिनीमां नदीं श्रुत्वा न प्रतिमां प्रतिमेति च ।
मरुस्थलीं श्रुतिं चैनां फलैक्यमभिधावतो: ।।

147 *Kāśī kī Pāṇḍitya Paramparā*, p. 383-84

148 *Sanātanadharmoddhāraḥ*, Vol III, pp 1165-1193.

Brahmins, visiting *tīrthas*, performing *Śrāddhas* and devotion to God in the conceptual framework of *sāmānyadharma*. Umapati specifies the concept of '*dharmayuddha'* and tries to prove how the warriors fighting in a '*dharmayuddha'* would attain heaven. He also builds up the philosophy of *bhakti* and attainment of emancipation through it. Devotion to Lord according to him is an open gateway leading to the welfare city of the God of final release.[149]

Paramārthadarśanam

Ramavatar Sharma has been an extra-ordinary personality with unique distinctions. With his enormous contributions to philosophical literature and creative writings, he can be ranked as one of the most innovative and experimental of authors. He challenged established norms, questioned prevailing notions and rejected traditions to create his own system and genre. With his understanding of modern science and European philosophy, he created a new philosophy – the *Paramārthadarśanam* – which is projected as the seventh *darśana* in line with the six Vedic systems of Indian philosophy.

One of the most versatile amongst the traditional pundits under the academia of Kashi, Sharma was equally a great philosopher. Besides several essays related to philosophy, he wrote three philosophical treatises – *Lectures on Vedānta* (in English). *Yūropīya Darśana* (an account of European philosophy in Hindi) and *Paramārthadarśanam* – a monumental work in Sanskrit.

Parmārthadarśanam is the *magnum opus* of Ramavatar Sharma. It is a voluminous treatise proposing a new system in Indian philosophy – the philosophy of *Paramārtha* (Ultimate reality). Proposing the idea of absolute monism in his own way, Sharma sharply differs with non-dualism of Śaṅkara, but comes a little close to the *Sāṁkhya* system. The ultimate reality is here named as *Sarvacaitanya, Sarvātman* or *Viśvacaitanya*. No dichotomy between *Viśva* (the world) and *Caitanya* (the consciousness) is admitted.

The text of *Parmārthadarśanam* is structured with *sūtras* (aphorisms), *kārikās* (explanatory verses), *bhāṣya* (exposition in prose) and *vārtikas* (analysis and critique in verses) – all by Sharma himself. A sizable portion of the *bhāṣya* seems to have been lost. There are six chapters, 446 *sūtras*, 120 *adhikaraṇas* (sections) and 826 verses of *vārtika* apart from the *bhāṣya* in prose.

149 कल्याणं नगरं मोक्षदेवस्य प्रविवक्षिताम् ।
अकपाटार्गलद्वास्थं गोपुरं भगवद्रतिः ।।

Kedar Ojha has compared the auto-commentary *bhāṣya* by Sharma on his *Paramārthadarśnaṁ* to Patañjali's *Mahābhāṣya* and his *Vārtikas* to the *vārtikas* of Kumārilabhaṭṭa.

Describing the purpose of the philosophy of *Paramārtha,* Sharma gives a different framework by defining six purposes, viz. – *saṁgraha* (Comprehension of categories), *viveka* (discretion), *vyavasthā* (order), *udyoga* (industriousness), *anāgraha* (freedom from bias) and *mahodaya* (rise). Unlike other systems of philosophy Sharma does not consider *mokṣa* (liberation) as the purpose of his philosophy.[150]

Paramārtha is the truth that remains an invariable factor (*avyāhata*), like the son of a mother (1914: 6). It is to be decided by *Pratyakṣa* (Perception) and *Anumāna* (Inference) and *Āptajñāna* (Reliable Source).

Sharma holds three means of knowledge – *Pratyakṣa* (Perception), *Anumāna* (Inferrence) and *Āptajñāna* (Reliable Source). Perception materializes with the proximity of an object with sense organs, and inference works when the object is distanced from the sense organs (1914: 17). Also the sense organs should functions properly to enable one to have perception (1914: 27). Sharma enumerates six types of Perceptions depending upon the six internal sense organs, *manas* (the mind) being the sixth organ.

Establishing the difference between the concept of inference in *Nyāya* philosophy and the *Paramārthadarśana*, Sharma says that the *Tārkika anumāna* (inference in *Nyāya*) is based on *sahacāra* (invariable concomitance), whereas the inference in his philosophy is based on *avayava-avayavī-bhāva* (the framework of whole and parts). He thus establishes that a chain of causality is maintained in his philosophy, the part (*aṁśa*), which is linked (*pratibaddha*) leads to the knowledge of the whole (*aṁśī*). The smoke in the case of the well known example of inference is *aṁśa* of fire. Sharma holds two types of inference *Sāmānyato dṛṣṭa* and *viśeṣavat* based on established and newly evolved causal relationships. *Tarka* (argument) is a subsidiary category under inference. It has been defined by Sharma as *Saṁbhavānumānam* – the category which examines the feasibility of inference is *tarka*. *Āpta* comes from the reliable person, the soundness of whose statements has been confirmed earlier and who is known to have formed a relationship based on helping.

He includes intuitional knowledge under inference only (1914: 44). He goes to the extent of challenging the view of Patañjali about the Yogi's extra-terrestrial

150 सङ्ग्रहविवेकव्यवस्थोद्योगाग्रमहोदया: प्रयोजनम् ।
सङ्ग्रहश्च विवेकश्च व्यवस्थानाग्रहस्तथा ।
उद्योगाभ्युदयौ चास्य दर्शनस्य प्रयोजनम् ।। परमार्थदर्शनम्, पृ.१
Vyavasthā is *vyavahārādivyavasthā*

perceptions, as a mare wishful thinking (1914: 51). He refutes the divine origin of the scripture – . The Vedas are not *apauruṣeya* (authorless).

He refutes the Buddhist view of *Pramāṇa*. Real knowledge is the *upalambha* (attainment) of the *Viśvātman* (the Universal Being). Sharma believes in the proper application of logic and argument. He makes an attempt to prove the existence of the *Sarvacaitanya* by Perception and Inference. He proposes the concept of this *Sarvacaitanya* or *Sarvārmmn* as all pervading like *ākāśa* (*space*), in which uncountable universes are subsumed (2014.83).

Sharma adjusts Kapila's *Sāṅkhya* far better than the *Advaita* system of Śaṅkara. However, *Sāṅkhya* Dualism of the subject and the object made the recovery of the original unity difficult.

He vehemently criticizes the theory of *vivarta* (unreal projection) as proposed by Śaṇkara. He regards this world as a self organizing system in which both the observer and the observed are fused into One.

He questions a number of postulations in various systems of Indian philosophy. *Śabda* (sound) is said to be the quality of *ākāśa* (ether) in these systems. Sharma says that sound would not travel if a vacuum is created in any space, it would travel only if air is there. Therefore it should be taken as the quality of air, rather then that of Ether.

He discusses the *Cārvāka* view with regard to non-acceptability of śabda as a means of knowledge in detail. He refutes the Buddhist view of *Pramāṇa* as it is based on *kṣaṇabhaṅga* (momentariness).

He holds that there are uncountable *jīvas* which are born with the body and are inherently present in it. Different *jivas* live inherently in different bodies. He also holds the self as an integral part of the body. However, he would not treat *prakṛti* (matter) as insentient. Quite unlike Kapila's *Sāṁkhya*, he completely rejects the dichotomy between *Puruṣa* (consciousness) and *Prakṛti* (matter). He attempts at recovering the original unity of the Subject and the object which was lost in *Sāṁkhya* system.

In fact, Sharma reinvents *Advaita* philsophy. *Śarīrabhedat jīvabhedaḥ* – (Different *jivas* live in different bodies) – he says in one of his aphorisms in *Parmārthadarśanaṁ.* He also holds the self as an integral part of the body. However, he would not treat *Prakṛti* (matter) as insentient. Quite unlike Kapila's *Sāṅkhya*, he completely rejects the dichotomy between *Puruṣa* and *Prakṛti*.

He weaves a different advaitite philosophy of *Sarvātmaka Sattā*, which includes the *prakṛti* (matter) and *puruṣa*) (consciousness) both. Because of this absolute togetherness of Consciousness and Matter, there is nothing like Pure Consciousness. There is no force regulating this Universe apart from the *Prakṛti*.

This reality is so vast that one can only know a part of it and not whole. Sharma describes the cosmic scenario on scientific lines in the subsequent chapters of PD. *Jivas* or individual selves are like bubbles on the vast sea of this Universal Consciousness. Various continents and islands are bubbles on this vast sea of *Sarvātman,* Ether is the skin of *Sarvātman* (Sharma: 1914: 83). They are ever revolving and are hung in balance due to gravitational forces (Sharma: 1914: 85).

The world has been as it is – this is his theory of *viśvavaicitryavāda* (the theory of the world as a puzzle). Like the *sarvātmaka sattā,* the *viśvavaicitrya* is also eternal. The world is real, the *viśvavaicitrya* is also real.

At the backdrop of this, Sharma defines two levels of life – individual and cosmic. It seems that Ramavatar Sharma had studied the *Yogavāśiṣṭha* and several of his postulations seem to be coming from the *Yogavāśiṣṭha*. Like Ahinavagupta, He adopts the terminology of *Vijñānavāda*, but deconstructs Nāgārjuna's philosophy also.

To sum up, there are three fundamental principles in the theoretical framework of *Paramārthadarśanaṁ – sarvātmakatāvāda*, *viśvavaicitryavāda* and *dehātmavāda*. Harimohan Sharma opines that Ramavatar Sharma is influenced by Hegel, However, as Sharma himself asserts, his philosophy is deeply rooted in the Vedas and the *Upaniṣads*.

Kedar Nath Ojha, a traditional pundit from Kashi, is uncomfortable with this theory of eternal *Viśvavaicitryavāda*. He raises a question on eternity of *vaicitrya*. There must be a cause effecting this *vaicitrya,* and this causality would make both of them ephemeral. From Sharma's point of view however it can be said that *viśvavaicitrya* is inherently built within *sarvātmaka sattā*.

Kedar Ojha has extensively discussed the problems of *Parmārthadarśanam* in three of his articles. In his opinion, the new philosophy of Ramavatar Sharma may not be acceptable and by and large, it may be treated as a *nāstika-darśana*. But he points out the uniqueness of the philosophy in *Parmārthadarśanam*.

G.C. Pande holds Ramavatar Sharma as one of the most original and systematic philosophers of modern India, who remains little known to the modern philosophers of India because of his choice of Sanskrit as the medium of his most important writings. "While MM Rāmāvatāra Śarmā is well-known to traditional scholars of Sanskrit as a versatile scholar, unorthodox thinker, social reformer and satirist, few modern scholars are aware that he was an original, critical and modern philosopher who nevertheless wrote down his philosophical *magnum opus* in chaste, classical Sanskrit." – he says; and adds that – "Despite being one of the most original and systematic philosophers of modern India, he remains little known to the modern philosophers of India because of his choice of Sanskrit as the medium of his most important writings."

Pandey also adjusts *Parmārthadarśanaṁ* as one of the most radical philosophies – "He was far more radical than Dayānanda, rejecting much of the tradition as mere superstition."[151]

It is sometimes alleged that Ramavtar Sharma has weaved a materialistic philosophy and that he is a Cārvāka in a new garb. But this is not true. Ramavtar Sharma is an Advaitite through and through. He discusses the ultimate reality in Upaniṣadic terms and profusely cites *Upaniṣads*. His interpretation of *Vedānta* is startlingly refreshing and remolds the whole system. G.C. Pandey rightly says – "If he is not a traditional Vedāntin, he is by no means a materialist or a naturalist. He is above all, an independent rational thinker whose philosophy pre-supposes science but goes beyond it."

It is also alleged that Sharma was influenced by Hegel. His concept of 'sarvātman or Universal Self comes close to Hegelian philosophy'. But then he considerably differs from Hegel, as there is hardly any scope for dialectics in *Paramārthadarśanam*.

Paramārthadarśanam in fact is a search for spirituality in the new world of science and technology.

Kāvyālaṅkārakārikā and *Sāhityālaṅkāraḥ*

Pundits produced new works on literary theory in Sanskrit during during the nineteenth and twentieth centuries. Some of these works completely refurbish various systems of *Alaṅkāraśāstra.* With the new experiments made in the field of creative writing, canons and parameters for their evaluation were also sought afresh, leading to further growth of literary theories. Ambikadatta Vyas (1859-1900), Haridasa Siddhanta Vagish (1876-1961), Chhajjuram Shastri (1905-1979), Govinda Chandra Pande (1923-2011) Narendranath Chaudhury, Brahmanand Sharma (1923-2000), Rewaprasad Dwivedi (1935-) Shivji Upadhyaya (1943-), Abhiraj Rajendra Mishra (1943-) Rahas Vihari Dwivedi (1948-), Radhavallabh Tripathi (1949-) and Harshadev Madhava (1954-) are a few names of authors in Sanskrit who have extended the frontiers of the *Alaṅkāraśāstra* by writing new *Śāstras*. The discussions by them are marked with the following tendencies –

(i) Re-interpreting the old concepts and theories with a view to present the hermeneutics and application on new writings in Sanskrit and other languages,
(ii) Evolving new categories and concepts, and
(iii) Defining new forms of literature.

151 *Paramārthadarśanam*, Introduction by G.C. Pandey, p. vi

It is with Rewa Prasad Dwivedi, the doyen of the Kashi school of *Alaṅkāraśāstra* that the efflorescence in this discipline started breathing with new possibilities. His contribution to the field consists of systematizing the whole tradition, re-interpreting it and infusing new vigor of thought in it. Ācārya Dwivedi believes that *kāvya* is also a form of knowledge, with *alaṅkāra* as its quintessence. The very prefix '*alam*' in the term *alaṅkāra* indicates its ultimate nature which Dwivediji designates as the '*alam Brahman.*'

Dwivedi gave a new perspective on *Alaṅkāra* in his *Kāvyālaṃkārakārikā* which was his first extensive work on *Alaṅkāraśāstra.*

He finds the awareness for Indian nation as a new concept in today's literature and includes the awakening of national consciousness as one of the *prayojanas* (purposes) of *kāvya*. He has further developed these ideas in *Sāhityālaṅkāra*. The 604 *kārikās* together with 31 stray verses (*prakīrṇa ślokas*) of this work not only presents a resume of the literary theories developed by him during the few decades, they also provide fresh insights and a purview of the whole tradition of literary theory in Sanskrit.

Dwivedi has revisited the sources of Indian aesthetics and has come out with his genuine theory of the *Ahamāgama* or *Ahaṅkārāgama* – of *Alaṅkāraśāstra*, leading to the equation -- *ahaṅkāra* = *alaṅkāra*. He has reworked and restored the aesthetics of *Āgamas* which has been basically expounded in the *purāṇas* like *Agni, Viṣṇudharmottara* and *Vāyu*. *Agnipurāṇa* presents the philosophical and psychological aspects of the aesthetic experience, which have further been elaborated by Bhoja in his *Śṛṅgāraprakāśa*. Accordingly the supreme consciousness expresses itself in the form of *Camatkāra* or Rasa. *Ahaṅkāra* is synonymous to it and it culminates into *Rati*, and this *Rati* creates diverse *rasas* in poetry.[152] Dwivedi has identifies *ahaṅkāra* as *alaṅkāra.*

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152 अक्षरं परमं ब्रह्म सनातनमलं विभुम् ।
वेदान्तेषु वदन्त्येकं चैतन्यं ज्योतिरीश्वरम् ।।१।।
आनन्दं सहजस्तस्य व्यज्यते स कदाचन ।
व्यक्तिं सा तस्य चैतन्यचमत्काररसाह्वया ।।२।।
आद्यस्तस्य विकारो यं सोऽहङ्कार इति स्मृतम् ।
ततोऽभिमानस्तत्रेदं समाप्तं भुवनत्रयम् ।।३।।
अभिमानाद्रतिं सा च परिपोषमुपेयुषी ।
व्यभिचार्यादिसामान्याच्छृङ्गार इति गीयते ।।४।।
तद्भेदां काममितरे हास्याद्या अप्यनेकशम् ।
स्वस्वस्थायिविशेषोऽथ परिपोषस्वलक्षणाम् ।
सत्त्वादिगुणसन्तानाज्जायन्ते परमात्मनः ।।५।।
रागाद्भवति शृङ्गारो रौद्रस्तैक्ष्ण्यात्प्रजायते ।
वीरोऽवष्टम्भजं सङ्कोचभूर्बीभत्स इष्यते ।।६।।

He also points out the identity of *alaṁ* and *ahaṁ*. In fact in one of the authentic editions of *Agnipurāṇa*, the line *akṣaraṁ paramaṁ brahma sanātanam ajam vibum* is read as *akṣaraṁ paramaṁ brahma sanātanam alam vibhum.* In this both *Ahaṅkāra* an *Alaṅkāra* are treated at par and are subsumed in supreme consciousness. *Alaṅkāra* in this way becomes the very soul of poetry.

Dwivediji has also given an entirely new definitions of *kāvya*, viz. – *vikalpaḥ sundaraḥ kāvyaṁ* – which is based of the concept of *vikalpa* as given by Patañjali in *Yogasūtra* (1.9).[153]

Vikalpa lies in the perception created by the *śabda* (word). The idea of *vikalpa* is discussed by Buddhist philosophers like Dharmakīrti to support the theory of momentariness (*kṣaṇabhaṅga*), as words continuously go on generating the *vikalpas*, and amongst them, the destruction of the previous ones is followed by the genesis of the new ones. But Ācārya Dwivedi has taken the idea of *vikapla* from Vedic philosophy, and he has located *vikalpa* as an experience of creative mind. The concepts of *pratītyasamutpāda* (dependent origination) and *kṣaṇabhaṅga* (momentariness) stand in a sharp contrast to the absolutism of *Vedānta* on one hand and the idea of synthetic principles of *dravya* (substance) and *jāti* (universal) in *Nyāya-Vaiśeṣika* systems on the other. There is no place for a permanent and abiding substance in Buddhist world view, where only reality is *svalakṣaṇa* (point instant). The Buddhists deny the status of reality to *jāti* (universal or generality) of *Nyāya*, for them any universal is a *vikalpa* or logical construct only, comprised in the exclusion of a common counter-correlate. "A universal is in its very essence the exclusion of the other" says Dharmakīrti in *Pramāṇavārtika* – (*sāmānyam anyavyāvṛttilakṣaṇaṁ* – III.30) Śāntarakṣita therefore prefers to call *apoha* as *pratibimbātmaka* (comprised in an image). A horse will thus be understood as excluded from all that is 'the not-horse'. In Diṅnāga's terminology, the substance indicated by the term 'not the not-horse' is *arthasāmānya* (universal-qua-object), whereas the term 'not the not horse' in itself is the *śabdasāmānya* (universal-qua-word). It is the *arthasāmānya* (universal-qua-object) that makes an image. But this image is devoid of the *svalakṣaṇa* (the unique particular), and it is simply a mental construct. Dharmakīrti contributed the idea of *vikalpa* in this discussion on morpheme and semantics. Words do not become signifiers for the substances, it is the memory

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शृङ्गाराज्जायते हासो रौद्रात्तु करुणो रसः ।
वीराच्चाद्भुतनिष्पत्तिः स्याद्बीभत्साद्भयानकः ।।७।।
शृङ्गारहास्यकरुणा रौद्रवीरभयानकाः ।
बीभत्साद्भुतशान्ताख्यां स्वपुष्टाश्चतुरो रसाः ।

153 विकल्पः सुन्दरः काव्यमिति काव्यस्य लक्षणम् ।
सर्वंसहं प्रमाणं च भवत्यत्र पतञ्जलिः ।।

of the substances that forms a causal chain between the word and the substance. An individual would refer to a substance through a complex and long causal chain by the way of using a word on a specific occasion.

The fact that memory and imagination play an invariable role in creating mental constructs as well as images is recognized by the logicians of *Vaidika* and Buddhist schools. The former would even regard the remembrance itself as an image. To the Buddhist, the world as perceived by naked eyes is *kalpanā (*an imagination), and all linguistic comprehensions are *vikalpas. Vikalpa* in fact is specific mental construct of something, and consists of images. The Buddhist philosophers like Śāntarakṣita and Kamalaśīla therefore use the terms *bimba* and *pratibimba* to define the *vikalpa.* However, *Vikalpa* in the definition as given by Dwivedi does not rest on exclusion or *apoha*, Off course it is a mental construct and does form an image, but it does not rest on exclusion. It is not fleeting and evaporating like the *vikalpa* of the Buddhist. Concept of *vikalpa* here overrules the idea of *apoha.* It is the *vikalpas* which make *kāvya* and these *vikalpas* are generated by the words and their meanings and they make the so-called *śabdaśaktis* redundant.[154]

Dwivedi holds five stages of poetic process – *Pūrṇatākalpaḥ* – inculcating perfection by removal the blemishes, *Guṇakalpaḥ* (making the poem suffuse with qualities), *asphuṭālaṅkārātmā lakṣaṇakalpaḥ* (bringing in *alaṅkāras* in deep structures by conceiving the *lakṣaṇas*), *Alaṅkārakalpaḥ* (introducing *alaṅkāras*) and *Etaccatuṣṭayīsammiśrakalpaḥ* (blending of all these four). He rightly points out that of the twelve steps of poetic process as spelled out of by Bhoja in his *Śṛṅgāraprakāśa*, the last three comprised of *Alaṅkāras*, *Guṇas* and Rasa can be included in these five steps. He also regards the following transitions in the history of *Alaṅkāraśāstra* – (i) *Dhvanyātmavādaḥ* which had its roots in Buddhist philosophy and was countered by the *Abhidhaikaśaktivāda* postulated by Rājaśekhara, Mukulabhaṭṭa, Kuntaka, Kṣemendra and Mahimabhaṭṭa; (ii) *Śabdaśaktivātyā* – which occurred with advent of the Dhārā-school of Sanskrit poetics, and (iii) *Vikalpavāda.*

He locates four centers for this development –Kāñcī, Kashmir, Dhārā and Kashi.

In the process of re-organizing the whole tradition, Dwicedi has made a number of propositions which may invite differences of opinion and controversial issues. He regards Daṇḍin as anterior of Bhāmaha, and also establishes the affiliation of the former to Vedic and that of the latter to Buddhist philosophies (I.3.50, 52). Bhāmaha rejects the theory of *sphoṭa* advanced under the Vedic philosophy of grammar; but he also rejects the Buddhist theory of *apoha*.

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154 विकल्पा एव शब्दार्थजाता: काव्यं भवन्ति तत् ।
न शक्तिकल्पना शब्दे क्रान्तावत्रावशिष्यते ।।

According to Dwivedi, the first stage of transition which has been termed as *Dhvanyātmavāda* belongs to Buddhist school of thought. He points out the inner contradictions of the proponents of Dhavani theory and gives a strong critique of Ānandavardhana and Abhinavagupta both. The concept of *Abhivyakti* of Rasa loses its ground when we consider the structural view of *nāṭya* and *kāvya* as proposed by Bharatamuni and developed by the masters of theory like Lollaṭa. Bharatamuni in his *Nāṭyaśāstra* has used the word *utpatti* (generation) on 22 places in his treatment of the concept of Rasa (*Sāhityālaṅkāraḥ,* 83).

Under his crusade against *dhavani*-theory, Dwivedi holds Rājaśekhara, Kuntaka and Kṣemendra amongst its opponents. None of these however explicitly reject Dhvani theory, Kuntaka would assimilate *vyañjanā* as an extension of *abhidhā* terming it *vicitrā abhidhā.*

The *Dhvanyātmavādins* like Ānandavardhana and Abhinavagupta have been termed by Dwivedi as Buddhists in disguise *(pracchannabauddhas)*. Ānandavardhana adopted the *sphoṭa* theory of Bhartṛhari for explaining *Dhvani,* but he explicitly shows his leanings to Buddhist philosophy. This is very much evidenced by his treatment of Dharmakīrti's poetry.

Kāvyālaṇkārakārikā and *Sāhityālaṅkāraḥ* are land marks in the history of Sanskrit poetics.

Epilogue (The *Bharata-vākya*)

This study aimed at creating an intellectual history of India for the period between 1850 and 2010 CE with reference to the achievements and contributions made by the pundits. The number of eminent pundits who have lived during this period runs into the thousands. For my purpose, I have been collecting data about these pundits, which can be developed into an encyclopaedia. The biographies of a few pundits in the present volume are given only as illustrations with a view to making an assessment of the prospects and future of the knowledge systems in our times.

The pundits have been cultivating, preserving, and resuscitating the knowledge systems of India. These knowledge systems have been developing for millennia. The continuous process of their development, carried out by the pundits, is characterised by plurality and spans several evolutionary stages, including the origin and emergence of thought processes (3000-1000 BCE), branching and categorizations (1000-1st century BCE), development through interactions, debates, discussions, and dialogues (during the first millennium CE), and expansion and diversity beginning in the second millennium CE, which has persisted until our time.

The concept of eternality (*nityatā*) characterises these knowledge systems. There are two aspects of eternity: *kūṭasthanityatā* – the eternity that is fixed and unchanging, and *pravāhanityatā* – eternality that remains in continuous flux. The pundits appear very rigid and uncompromising sometimes, but at other times their approach is flexible. They were receptive to a new social order. They continued to explore the knowledge traditions with a view to expanding their frontiers. They have created new Śāstras and the discussions by them are marked with the following tendencies: (i) re-interpreting the old concepts and theories with a view to present the hermeneutics and application on new writings in Sanskrit and other languages; (ii) evolving new categories and concepts; and (iii) defining new norms.

To a large extent, the pundits were able to explore the traditions in relation to the milieu. They could address the social, moral, or political issues of their time. They were sometimes waging a losing battle with their colonisers, and sometimes they were being inflicted with the colonial mindset. But there was a large section of pundits who looked beyond their times and envisioned a decolonized India.

The legacy of the pundit not only survives, but the pundit tradition has continued to invigorate itself amidst the turmoil of contemporaneity. The scope of this work did not allow discussion of the younger generation of pundits that emerged during the last decades of the twentieth century as well as the first two decades of the twenty-first century. But the facts emerging from this study do lead to reassurance about the continuity and vitality of a great tradition that persists and refuses to die.

Discussing the global perspectives of India's intellectual tradition, Wilhelm Hulbfass, himself a brilliant philosopher of our times, remarks:

"Modern Indian thought finds itself in a historical context created by Europe, and it has difficulties speaking for itself. Even in its self-representation and self-assertion, it speaks to a large extent in a European idiom. This does not, however, mean that the dialogue between India and Europe has been decided in favour of Europe, or that India has been superseded by Europe. The power of the Indian tradition has not exhausted itself in the self-representation and self-interpretation of modern India. The dialogic situation is still open."[155]

It appears that Hulbfass has made these remarks without considering the holistic perspective of the pundits who flourished in our times. He does not refer to pundits like R.G. Bhandarkar, Ramavtar Sharma, Govind Chandra Pande, or Vidya Niwas Mishra. He notices some Indian intellectuals doing philosophy the Western way. Ramavtar Sharma and Gopinath Kaviraj can definitely be ranked on par with the greatest of world philosophers. The West, however, will not regard them as philosophers because they are doing philosophy in the Western way. The pundit tradition has not failed; it is marginalised and thwarted by the onslaught of geopolitics and a kind of power game in the global intellectual order.

Pundits always stood to respond to Europe. The Europe and India that have been created by the Euro-centric discourse failed to understand their responses properly. The failures in understanding have been due to divergence between two worlds – the world of Pagans and the world of non-Pagans – one subsisting on pluralities and cyclic notions of time, the other relying on singularities and a unilinear view.

The process of decolonizing oriental learning had started even during colonial rule. Dr. R.G. Bhandarkar challenged the erroneous notions of western scholars. He alleged that they are functioning as 'prosecuting counsels' with regard to Vedic exegesis. He points out that the niceties and subtle thoughts in the Vedas do not attract the attention of the 'prosecuting counsel' who builds up his thesis by subsisting on the negative aspects. He is of the view that western scholarship has viewed the Indian philosophical tradition as a monolith. Their 'study of Vedāntism… is dominated by the views of Prof. Deussen, who is a follower of Śaṅkarācārya's system of world illusion and the spiritual monism, but it is wonderful that nobody should have penetrated below the surface of the question and seen that it is not one system that the *Upaniṣads* teach, but several, inconsistent with each other and each supported by an *Upaniṣadic* text.

Pundits like Tarkatirth Lakshaman Shastri Joshi were harbingers of the process of decolonization at an intellectual level. Tarkatirth strongly criticises Hegel for his adjustment of the inferiority of Hinduism with regard to the concept of God in Christianity. In contrast to the colonial and Eurocentric views of Indian culture, which

155 Extract from the preface to the German edition of India and Europe: Wilhelm Hulbfass, p. xiii

find it basically spiritual, he holds material as the basis of the spiritual aspect of religion.

Tarkatirth views the growth of culture as beginning with instinctive life and reaching a state of scientific attitude. He discusses the thin boundary lines between the sacred and the profane in religion. He analyses the process of creating religious rites and discusses the genesis of religion, its generalised forms, and its cultivated formulations. He describes *Pūrvamīmāṃsā* as a social science and *Uttaramīmāṃsā* as a spiritual science (p. 59) and morality as the essence of both systems (p. 62).

With this integrated view of life and knowledge systems, the pundits of our time had already started incorporating technology and modern scientific tools. The new generation of young pundits is all set to put forward their inheritance at the global level in a more meaningful way.

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Appendix 1

Bibliography of Works published by Pullella Sriramachandrudu.
List as given in Wikipedia entry on Pullella Sriramachadrudu page as updated on 18.3.2021

1953	Hindī – Telugu Vyākaraṇamu	A grammar of Hindi written in Telugu
1962	Sanskrit translation of Gītāñjali of Rabindranath Tagore	
1963	Rāghavaśatakamu (Telugu)	
1964	Kumatiśatakamu	A parody on Sumatiśatakamu in Telugu
1964	Stories of Tenāli Rāmaliṁga (Telugu)	
1964	Susaṁhatabhāratam	A Sanskrit Play in Six Acts
1971	Laghusiddhāntakaumudī	Exhaustive commentary in Telugu
1971	Telugu-Saṁskṛta Nighaṇṭu	
1974	Our Religions and Customs (Telugu)	
1977	Kāḷīdāsukavitāvaibhavamu (Telugu)	
1977	Vakroktijīvitam	Exhaustive commentary in Telugu
1977	Dhammapādam	Translation into Sanskrit and English with notes in Sanskrit
1977, 1981	Vākyapadīyam	Commentary on some portions in Telugu
1978	Vivekacūḍāmaṇi	Telugu translation of the text and the commentary of HH. Candraśekharabhāratī of Śaradāpīṭham, Śṛṅgerī
1979	Anthology of Indian Literatures	Translation into Telugu of Sanskrit portions
1979	Ratnāvalī	Translation into Telugu
1979	Rāgarociḥ	Sanskrit Translation of Telugu poems
1979	Kāvyālaṅkāra of Bhāmaha	Commentary in Telugu
1979	Kāvyamīmāṁsā	Commentary in Telugu
1979	Bāṇabhaṭṭa	Telugu translation of the English original of Dr. K. Krishnamurthy
1979	The Contributions of Andhras to Buddhism	Telugu translation of English original by Prof. K. Satchidananda Murthy
1980	Kāvyālaṅkārasūtravṛtti	Exhaustive commentary in Telugu

1981	Kāvyādarśa	Exhaustive commentary in Telugu
1981	Nītidviṣaṣṭikā (Sundarapāṇḍyuni āryā)	Commentary in Telugu
1982	Kaliviḍambanam	
1982	Vairāgyaśatakam	Commentary in Telugu
1982	Sabhārañjanaśatakam	Commentary in Telugu
1983	Aucityavicāracarcā	Commentary in Telugu
1983	Kavikaṇṭhābharaṇam	Commentary in Telugu
1983	Suvṛttatilakam	Commentary in Telugu
1983	Sevyasevakopadeśa	Commentary in Telugu
1983	The Contribution of Panditaraj Jagannatha to Sanskrit Poetics	(English) in two volumes
1983	Nibandhabhāskaraḥ	Twelve essays in Sanskrit
1983	Pārasīkalokoktayaḥ	Sanskrit rendering of Persian proverbs in 327 verses
1983	Bhāratīyavijñānavettalu (Telugu)	
1984	Rūpakaparicayaḥ (Sanskrit)	
1984	Taittirīyopaniṣat	Telugu commentary following Śāṅkarabhāṣya
1984	Kenopaniṣat	Telugu commentary following Śāṅkarabhāṣya
1984	Praśnopaniṣat	Telugu commentary following Śāṅkarabhāṣya
1984	Muṇḍakopaniṣat	Telugu commentary following Śāṅkarabhāṣya
1984	Māṇḍūkyopaniṣat	Telugu commentary following Śāṅkarabhāṣya
1984	Nagarjuna	Telugu translation of English original by Prof. K. Satchidananda Murthy
1984	Vyāsamaharṣi (Telugu)	
1986	Panditaraja Jagannatha	Mongoraph in English (Published by Central Sahitya Akademi)
1986	Bhavabhūti	Telugu translation of English original by G. K. Bhat
1986 – 1995	Śrīvālmīkirāmāyaṇamu	Word to word meanings and paraphrase in Telugu (10 volumes of about 800 pages each)
1987	Mahākavi Kāḷidāsu (Telugu)	

1988	Śrīrāmasahasranāmastotram (Sanskrit)	
1988	Śrītyāgarājasahasranāmastotram (Sanskrit)	
1989	Sanskrit commentary on Sūryadaṅḍaka of Mayūra	
1989	Agnipurāṇam	Telugu translation in two volumes
1991	Bhāsuḍu	Telugu translation of English original by Prof. V. Venkatachalam
1992	Pātañjalayogasūtram	Exhaustive commentary in Telugu
1992	Saṁskṛtasūktiratnakośaḥ Part I – with Telugu translation	
1993	Jīvanmuktivivekaḥ	Commentary in Telugu
1993	Saṁskṛtasūktiratnakośaḥ Part II – with Telugu translation	
1993	Vyāghrītanayasaṁvādaḥ	Sanskrit poetry
1993	Vasantāgamanam	Sanskrit poetry
1993	Mahān bhārato'ham	Sanskrit poetry
1993	Na kadācidanīdṛśaṁ jagat	Sanskrit poetry
1993	Ādhunikakāvyalakṣaṇam	Essay
1993	Bhāratadeśasya svarājyādhigamaḥ	Essay
1993	Hāsyaguṭikaḥ	Essay
1993	Śabarī	Sanskrit poetry
1993	Nehruviṣaye caramaślokaḥ	Sanskrit poetry
1993	Kavikulakokilaḥ	Sanskrit poetry
1993	Saumyo dadāt saumyatām	Sanskrit poetry
1993	Saṁskṛtabhāṣaḥ	Sanskrit poetry
1993	Muktakāni	Sanskrit poetry
1993	Śrīrāmakṛṣṇaparamahaṁsasūktayaḥ	Essay
1993	Advaitamate praśastaguṇaḥ	Essay
1993	Advaitaṁ paramaṁ rahasyam	Essay
1993	Advaitameva vaidikaṁ darśanam	Essay
1993	Samasyāpūrtayaḥ śrīrāmastutiśca	Poetry
1993	Anūditāni mahādevivarmaṇaḥ gītāni	Trans.
1993	Nagare śṛṅgāṭakam	Poetry
1993	Jīrṇacchatram	Poetry
1993	Bhiṣajo bhaiṣajyam	Poetry
1993	Śikhā (Ekāṅkikā)	Drama

1993	Vināyakāṣṭakam	Poetry
1993	Muktīśvarāṣṭakam	Poetry
1993	Muktīśvaravarṇamālāstotram	Poetry
1993	Śrīveṅkateśvaraśaraṇāgatiḥ	Poetry
1993	Āryāśatakam (Veṅkateśvarastutiḥ)	Poetry
1993	Śrīcandraśekharendrasarasvatī-padyakusumopahāraḥ	Poetry
1993	Śrīrāmakṛṣṇaparamahaṁsastutiḥ	Poetry
1993	Śrīrāghavendrāṣṭakam	Poetry
1993	Śrīcandraśekharabhāratīśaraṇāgatiḥ	Poetry
1993	Vividhastutayaḥ	Poetry
1994	Cāṇakyanītisūtrāṇi	Telugu translation
1995	Saṁskṛta vyākaraṇa vimarśa saṁpradāyamu (Telugu)	
1995	Nītivākyāmṛtam	Telugu translation of Sanskrit original of Somadeva (12th Century)
1995	Nāgānandam	Telugu translation (done in 1956, published in 1995)
1994	Kāvyaprakāśaḥ	Exhaustive commentary in Telugu
1995	Śyāmalādaṇḍakam	Commentary in Telugu
1996	Some Unexplored Aspects of Rasa Theory	English translation of the Hindi original of Prof. B. M. Chaturvedi
1996	Vaijñānikaṣāṇmukham	Sanskrit essays on Pāṇini, Kaṇāda, Kauṭilya, Āryabhaṭa, Varāhamihira and Bhāskara
1997	Ko vai rasaḥ (Sanskrit)	
1998	Nyāyaśāstravettalalo rājanītiviśāraduḍu	Telugu translation of English original by Justice Alladi Kuppuswamy
1998	Dhvanyāloka	Exhaustive commentary in Telugu
1998	Dhvanyālokalocana	Exhaustive commentary in Telugu
1998	Egalitarian and Peace-keeping Trait of the Indian Mind	
1999	Kauṭilyam Arthaśāstram	Commentary in Telugu
1999	Alaṅkāraśāstramu – ādhunikasāhityamu (Telugu)	
1999	The Upanishadic Philosophy	
2000	Jagadvaṁdyulaina Jagadguruvu	Biography of Jagadguru Śrībhāratītīrthasvāmī of Śṛṅgerīśāradāpīṭham in Telugu

2000	Brahmasūtraśāṅkarabhāṣyam	Exhaustive commentary in Telugu (2 Volumes)
2000	Adhyātmarāmāyaṇamu	Word-to-word meanings and paraphrase in Telugu (Joint authorship)
	Influence of Sanskrit on Telugu Language and Literature (English)	
2001	Adityasuprabhātastotram (Sanskrit)	
2001	Śrībhagavadgītāśāṅkarabhāṣyam	Exhaustive commentary in Telugu
2001	Śambhormūrtiḥ	Telugu translation of Sanskrit original of Śrījanārdānandasarasvatī
2002	Alaṅkāraśāstracaritra	History of Sanskrit Poetics in Telugu
2002	Prākṛtabhāṣāvāṅmayacaritra (Telugu)	
2002	Saṁskṛtavacovichittiḥ pratyayārthavaicitrī ca	Sanskrit Idioms and Phrases in Sanskrit and English
1949	Hindi-Telugu Dictionary published by a book-publisher in his name	
2003	Śāstrasiddhāntaleśasaṅgraha of Appaya Dīkṣita	Commentary in Telugu
2003	Yājñavalkyasmṛti	Commentary in Telugu following Mitākṣara
2003	Bhaṭṭi	A Monograph in English (Pub. by Central Sahitya Akademi)
2004	Sītārāvaṇasaṁvādajhari, Part – I	Telugu commentary
2004	Sītārāvaṇasaṁvādajhari, Part – II	Telugu commentary
2004	Kāḷīdāsakavitāvilāsamu	A Monograph in Telugu on Kalidasa
2004	Paṁḍitarāyalu	A Monograph in Telugu on Panditaraja Jagannatha
2004	Mahiṣaśatakam	With word to word meaning and purport in Telugu
2004	Telugunāṭa matamulu saṁpradāyamulu	Religions and traditions in Telugu country
2004	Śāradāmaṁdahāsaṁ bhāsamahākavi	A Monograph in Telugu on Bhāsa
2004	Mṛcchakaṭikacchaṭa	A Monograph in Telugu on Śūdraka
2004	Kauṇḍinyasmṛti	A modern *Smṛti* in Sanskrit with own English translation
2005	Māghamahākavi	English translation of Hindi original (Pub. by Central Sahitya Akademi)
2005	Dakṣiṇāmūrtistotramu	Telugu commentary
2005	Samasāmayikam	Sanskrit ślokas on 36 topics

2006	Pāścātyatattvaśāstretihāsaḥ	A History of Western Philosophy in Sanskrit
2007	Śrībhagavadgīta – āṁdhraṭīkātātpartyasahitaṁ	
2007	Ādityastotraratnam of Appaya Dīkṣita	Telugu translation
2008	Hindūmatamu konni itara matālu	Hinduism and a few other religions
2008	Sarvadarśanasaṅgraha	With exhaustive Telugu commentary
2009	Śrīmatpātañjalasūktisudhābindavaḥ	Explanation in English
2009	Mānavatājanmapradāta mānyaguruvaryuḍu	Telugu monograph
2009	Dhammapadam	Telugu translation
2009	Kauṇḍinyasmṛti	Telugu translation
2010	Śrīmadrāmāyaṇāmṛtataraṇgiṇilo manobhāvalaharīvilāsālu (Telugu)	
2010	Glimpses into Kauṭilya's Arthaśāstra	English translation by Prof. P. Shashirekha and Dr. Aruna Vyas of the Telugu Preface of Prof. Pullela Ramachandrudu to Kauṭilyam arthaśāstram
2011	Śriśivadṛṣṭiḥ of Somānanandanātha with the Vṛtti of Utpaladevācārya	Telugu commentary
2011	Śrīpullela vāri prastāvanalu	Telugu – Collection of forewords of Śrī Pullela Sriramachandrudu
2011	Viśvamānavahita bhagavadgīta (Telugu)	
2012	Mahābhāratasārasaṅgrahamu (Telugu)	
2012	Śrīmadrāmāyaṇāmloni upamālaṁkārāla nirupamāna saundaryamu	Telugu – The Incomparable Beauty of Upamā alaṅkāras in Rāmāyaṇa
2012	Narajanmapraśasti – naruni kartavayamu	Telugu translation of Sanskrit anugrahasandeśa of HH Jagadguru Candraśekharabhāratī
2012	Śrīsatyasundareśvarasuprabhātam	
2013	Vālmīkirāmāyaṇaṁ mūlānusāri anuvādamu	Telugu prose translation of Ramayana
2014	Bharatamunipraṇītam Nāṭyaśāstram	
2015	Vyāsamañjarī	Compilation of essays

Collections/Edited works

Year	Name of the Work
1971	Nyāyarakṣāmani of Appaya Dīkṣita
1982	Saṁskṛtakavijīvitam (Jointly edited)
1981	Kāśikā with Padamañjarī
1981	Sāhityaratnākaraḥ – Part III
1982	Kriyāsvaralakṣaṇam of Sūrubhaṭṭa
1982	Saṅgītacandraḥ
1984	Nīlakaṇṭhadīkṣitasya laghukāvyāni
1985	Kāśikā with Nyāsa
1985	Mahiṣaśatakam
1986	Katha in Sanskrit Poetics
1987	Paribhāṣendusaṅgrahaḥ (Edited along with others)
1988	Kādambarīkathāsāraḥ
1988	Āyurvedābhisāraḥ
1989	Ānandalaharī and other works of Appaya Dīkṣita
1989	Kāvyalakṣaṇavādaḥ
1989	Nibandhamañjūṣā – A Collection of Literary Essays
1990	Abhinavavāsavadattā
1994	Gadyasaṇgrahaḥ
1999	The Tirumala Music Inscription – prathamopalabdha svarasahita saṁkīrtana śilālekhamu (Along with others)
2007	Vidhirasāyanam, Purvottaramīmāṁsāvādanakṣatramālā, Upakramaparākramaḥ, Pūrvamīmāṁsāviṣayasaṅgrahadīpikā – Works of Appaya Dīkṣita
2010	Śrīmadappayyadīkṣitendrakṛtayaḥ Śivārcanacandrikā, Madhvatantramukhamardanam, Pāṇinitantravādanakṣatramālā, Mānasollāsaḥ, Śivadhyānapaddhatiḥ, Āryāśatakam, stotrāṇi ca
2011	Upaniṣatsudhālahari (Telugu – A collection of lectures on social aspects in Upanishads)

Miscelleneous works/facilitated works

1. From 1971, he edited most of the nearly 30 works of Appaya Dīkṣita published by the *Srimad Appaya Deekshitendra Granthavali Prakasana Samithi* – of which he was a Vice President.
2. During the 1980s, he as Secretary was instrumeīntal in the publication of more than a score of works by Sura Bharati Samiti.
3. In 2004, the Saṁskṛta Bhāṣā Pracāra Samiti brought out 25 monographs in Telugu to commemorate its silver jubilee. Eight of these (included in the above list) were authored by Prof. Pullela Sriramachandrudu, who conceptualizecommissioned and edited the entire series.

Appendix 2

Guruparamparā verses composed by Gaurinath Shastri on his academic lineage.

गुरुपरम्परा

फणिपतिभणितीनां सारसर्वस्ववेदी
समजनि शिवसूनुः कोऽपि नागेशभट्टः ।
जगति यदुदिताभिः सन्निबन्धप्रभाभिः
सुरभयति दिगन्तान् वाङ्मयः कल्पवृक्षः ।।१।।
तदनुगुणगुणाढ्यः पायगुण्डेकुलाब्धेः
सितकर इव शिष्यस्तस्य विद्यैकतानः ।
समभवदुदितश्रीर्भूरिलेखानुबन्ध-
प्रमुदितबुधवृन्दो बालभट्टाभिधानः ।।२।।
तच्छिष्यक्रमतो मतो मतिमतां जातो मनीषावशा-
न्नव्यव्याकरणार्णवप्रमथने बद्धादरो मन्दरः ।
काशीनाथसुधीस्तदीयचरणध्यानावधानैकधी
राजारामगुणाग्रणीः समभवत् शिष्यो विशिष्यार्चितः ।।३।।
विश्वेश्वरः स्वयमुपात्ततनुस्तदीयं
शिष्यत्वमाप निखिलागमरक्षणाय ।
बाल्येऽपि यत्प्रतिभयावशितान्तरङ्गै-
र्नामाभ्यधीयत च बालसरस्वतीति ।।४।।
दिङ्मूलचुम्बितपदाम्बुरुहेषु यस्य
गङ्गाधरप्रभृतिशिष्यधुरन्धरेषु ।
प्राथम्यमापविमलप्रतिभावतारो
मिश्रः क्षितौ शिवकुमारधरामरेन्द्रः ।।५।।
प्रतिवादिशैलहृदयं वाग्विशिखैर्विदलयन् सहसा ।
विवुधचमूसेनानी रेजे शिवकुमारशास्त्रिवरः ।।६।।
तद्भक्तिपूतहृदयः सदयो जनेषु
हाराणचन्द्र इति विश्रुतनामधेयः ।
सांयात्रिकः सकलशास्त्रमहार्णवेषु
मान्यो गुरुर्जयति मे रचनावदान्यः ।।७।।
तत्सूक्तिनिर्झरनिमज्जनतः प्रसन्ने
चेतोमये स्फुरति यन्मुकुरे मदीये

सारस्वताध्वनि तदेव लिपिप्रबन्ध–
सत्कल्पनामयमुपायनमातनोमि ।।
वाग्देवी करणापाङ्गसङ्गता विदुषां मुदे ।
कृतिरेषा चिरायास्तु श्रीगौरीनाथशास्त्रिण: ।।
(Published in the beginning of his book *The Philosophy of Bhartṛhari).*

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